

# THE SPIRITUALIST

## AT WORK.

DEVOTED TO THE BEST INTERESTS OF HUMANITY. PROGRESSION HERE AND HEREAFTER.

VOL. I.—NO. 22. [E. V. WILSON,]

ISSUED FORTNIGHTLY. CHICAGO, JUNE 5, 1875.

[LOMBARD, ILL.] \$2 FOR FIFTY-TWO NUMBERS, SINGLE COPIES FIVE CENTS.

### GOD.

[The following beautiful poem is from the Russian Anthology, and was written by the celebrated Derzhavin. This poem is said to have been translated into Japanese, by order of the Emperor, and is hung up, embroidered in gold, in the temple of Jeddo. It has also been translated into the Chinese and Tartar languages, written on a piece of rich silk, and suspended in the Imperial Palace at Pekin.]

O thou Eternal one! whose presence bright  
All space doth occupy—all motions guide;  
Unchang'd through Time's all devastating flight—  
Thou only God! There is no God beside.  
Being above all beings! Mighty one!  
Whom none can comprehend and none explore;  
Who fillest existence with Thyself alone,  
Embracing all—supporting—ruling o'er—  
Being whom we call God—and know no more!

In all its sublime research, Philosophy  
May measure out the ocean deep—may count  
The sands, or the sun's rays—none God, for Thee  
There is no weight or measure; none can mount  
Up to thy mysteries. Reason's brightest spark,  
Though kindled by thy light in vain would try  
To trace thy counsels, indefinite and dark;  
A thought is lost ere thought can soar so high,  
Even like past moments in eternity.

Thou from primeval nothingness didst call  
First, chaos; then existences—Lord, on Thee  
Eternity had its foundation; all  
Sprung forth from Thee—of light, joy, harmony,  
Sole origin—all, all beauty Thine;  
Thy word created all, and doth create;  
Thy splendor fills all space with rays divine,  
Thou art, Thou wert, and shall be, glorious! great!  
Life-giving, life-sustaining Potentate!

Thy chains the unmeasured universe surround;  
Upheld by Thee, by Thee inspired with breath!  
Thou the beginning with the end hast bound,  
And beautifully mingled life with death!  
As sparks mount upward from the fiery blaze,  
So suns are born, so worlds spring forth from Thee!  
And as the spangles in the sunny rays  
Shine round the silver snow, the pageantry  
Of Heaven's brightest army glitters in Thy praise.

A million torches lighted by Thy hand,  
Wander unwearied through the blue abyss;  
They own Thy power, accomplish Thy command,  
All gay with life, all eloquent with bliss,  
What shall we call them? Piles of crystal light!  
A glorious company of golden streams!  
Lamps of celestial ether burning bright?  
Suns lighting systems with their joyous beams:  
But Thou to these art as the moon to-night.

Yes, as a drop of water in the sea,  
All this magnificence to Thee is lost!  
What are ten thousand worlds compared to Thee?  
And what am I, then? Heaven's numbered host,  
Though multiplied by millions and array'd  
In all the glory of sublimest thought,  
Is but an atom in the balance; weighed  
Against Thy greatness—is a cypher brought  
Against infinity! What am I, then? Nought.

Nought!—but the affluence of Thy light divine,  
Pervading worlds, hath reach'd my bosom too;  
Yes, in my spirit doth Thy spirit shine,  
So shines the sunbeam in the drop of dew.  
Nought! but I live, and on hope's pinions fly  
Eager toward Thy presence; for in Thee  
I live, I breathe, and dwell; aspiring high,  
Even to the throne of Thy divinity;  
I am, O God! and surely Thou must be!

Thou art! directing, guiding all, Thou art!  
Direct my understanding then to Thee;  
Control my spirit, guide my wandering heart;  
Still I am something 'midst immensity,  
Though but an atom fashioned by Thy hand!  
I hold a middle rank 'twixt heaven and earth,  
On the last verge of mortal being stand,  
Close to realms where angels have their birth,  
Just on the boundaries of the spirit land!

### THRILLING NARRATIVE OF MR. CHARLES F. LIVERMORE.

Mr. Robert Dale Owen, in a recent lecture on Spiritualism, made the remark that "Mr. Livermore, of the firm of Livermore, Clews & Co., Wall street, New York, had studied Spiritualism for years, and had declared that his dead wife had appeared to him seventy or eighty times."

The gentleman referred to by Mr. Owen is Mr. Charles F. Livermore, of No. 381 Fifth ave., between 35th and 36th sts. He is now married to his second wife, his first—an excellent woman—having died some years ago. The experiences of Mr. L. are far more remarkable than any of the Eddy manifestations.

The gentleman, one of the wealthiest and best known residents of New York, was at one time a leading member of the firm of Livermore, Clews & Co., Wall street brokers. He is also one of the most extensive owners of real estate in the city; is a part proprietor of the Hotel Brunswick and other like valuable property. Mr. Livermore has a high reputation for honesty and candor, and any statements which he makes can be relied upon as true and exact in every particular. On Friday evening last a Mercury representative called at Mr. Livermore's residence to ascertain from his own lips whether the strange story above referred to was true or not. The house is one of the finest on Fifth avenue, everything about it betokening wealth and refinement. On becoming acquainted with his visitor's mission, Mr. Livermore said he did not wish to be regarded as a Spiritualist, but rather as an earnest and honest investigator of the wonderful phenomenon which had so mystified the most learned minds in the world. He had seen and heard things that had baffled his comprehension, and almost staggered belief.

"I have been making investigations," said Mr. Livermore, "since 1861, and now I am no nearer solving the problem. Furthermore, I do not belong to any Spiritualist society, and have no affiliations with the general run of Spiritualists—that is, regarding them as a class; but I have a profound respect for Robert Dale Owen, whom I regard as an honest man, and one who always says just what he believes. I have been long acquainted with the Fox Sisters, who made such a stir by their mediumship. I always looked upon them as estimable ladies, and not as humbugs in any sense of the word. I kept a diary of my experiences at the time they occurred, and therefore can vouch for their accuracy. I have sent a copy of the diary to Europe for the opinion of scientists on it, and the remarkable facts therein contained."

The substance of Mr. L.'s experiences is as follows: The deceased wife, during her last illness, was attended by a medical gentleman, an intimate friend of the family, and after her death her husband was very despondent. It became the desire of his mind to communicate with her, and for this reason he called on Miss Kate Fox, and requested her to act as medium at a private seance when no one should be present but himself and his friend, the physician. Miss Fox consented, and a seance was held.

Every precaution was taken to prevent fraud or deception of any kind. The three persons seated themselves around a table, and the room was darkened. Soon footsteps were heard as of persons walking in their stocking feet, and presently there was a rustling sound, like that of a silk dress. Raps came upon the table, and the "spirit alphabet" was called for. The medium said "A B C," and so on through the alphabet, until the letter M was reached, when there was a knock on the table. The next letter for which there was a knock was Y—and in like manner was the following sentence spelled out:

"My dear, I am here in form; do not speak."

Then silence ensued, and all was as quiet as the grave. Presently a globular light rose up from the floor behind Mr. L.'s chair. The light became gradually more and more brilliant, and began to assume a phosphorescent aspect. Within a few seconds, as the brightness increased, the form of a lady's head and face became distinctly visible. The apparition was that of Mr. L.'s deceased wife. She wore a crown, and the head was covered with something which resembled a gauze veil. In narrating this event, Mr. L. said:

"I recognized immediately the full head and face of my dead wife, surrounded by a semi-circle of light about eighteen inches in diameter."

There is no doubt in the mind of the husband that his former companion really appeared to him. He plainly saw her features and recognized there the old familiar expression so dear to him while she was in earth life. The

coming of the head and face was followed by the appearance of a ghostly hand. Each of these manifestations was repeated half a dozen or more times. Later the head appeared adorned with long, flowing, luxuriant hair. The shade and color of the hair of the apparition was exactly like that of the deceased lady. Several times was the hair of the spirit whisked into the faces of Mr. L. and his companions, conveying the same sensation as if it had been actually human hair.

Before the close of the seance the whole figure of a spiritual female appeared and passed around the table. It approached Mr. L. and touched him. He reached out his hand and grasped that of the apparition. A whisper was heard, and the words, "Sing, Sing," were pronounced in a distinct manner. Mr. L. sang a familiar air, and asked, "Do you like that?" "Yes, yes," was the reply in a whisper, exactly like the feeble utterance of Mr. L.'s late wife, when she lay upon her bed in her last sickness. Mr. L. was so much pleased with the results of this sitting that he arranged for other seances, at which still more remarkable events occurred.

At one of the earliest sittings the figure of the deceased lady re-appeared several times. Mr. Livermore asked the shade to kiss him, if she could. He doubted that the spirit would be able to comply with this request; but to his great astonishment and delight the deceased wife placed an arm lovingly around his neck, and imprinted upon his lips a genuine, unmistakable kiss. The spirit laid her head against his head, and her hair fell in luxuriant tresses down his face. Many times was the kiss repeated with a peculiar smacking noise, audible to every person in the room.

At another seance, when the spiritual lady appeared she had a single white rose in her hair. Some cards of large size were placed on the floor of the room, under the table, and when picked up a few moments afterward were found to have been written on by a spirit.

Mr. L. is of the candid opinion that to get these extraordinary manifestations certain conditions, both of the electrical qualities of the atmosphere and of the persons sitting in the circle or seance, are absolutely necessary. He remarks of himself, "My condition has always been highly electrical. I sometimes find no difficulty in lighting gas by holding the end of my finger to the burner, after having excited the electricity of my system by friction of my feet on the carpet."

In regard to the cards which were written by spirit hands, it should be remarked that the writing was precisely like the handwriting of the deceased wife. She signed her name, Estelle, the same as she did when in the flesh.

One evening a seance was being held, at which the spirit of the lady had appeared no less than a dozen times, when there was a pause in the manifestations. Then the entire figure of a man appeared also, short and broad-shouldered, and dressed in black. It disappeared and re-appeared several times, while rappings were heard simultaneously in all parts of the room. The spirit resembled the picture of Benjamin Franklin. Mr. L. asked if the spirit was really that of the philosopher, and the reply was the well-known triple rap. Then Dr. Franklin disappeared, and Mr. L.'s deceased wife came again more plainly into view. She tapped him affectionately upon the shoulder, smoothed his hair, and caressed him. As she did so, the peculiar scent of freshly gathered violets pervaded the room, and there was spelled out by raps the words, "Darling, have you not been rewarded?" A phosphorescent light appeared that was so brilliant that it illuminated the entire room.

On another evening the spirit of Mr. L.'s wife and Franklin appeared in form simultaneously. Franklin slapped Mr. L. heavily on one shoulder, while she gently touched him on the other shoulder and on the head. At this seance the spirit lady was shown in great vividness and beauty. Her figure floated about the room without her feet touching the floor, and her robes, which were spotless white, fell

gracefully back from her form as she glided rapidly and noiselessly through the air. As she passed the table, her robes brushed over its top and swept some pencils, card, and paper, which were lying thereon, off upon the floor. In describing this scene, Mr. L. said:

"This spirit robe was shown us in a great number of different ways. We saw the lady plainly withdraw her face behind it, pushing the robe forward while it swung in the air. It was brought over the table, and the light being placed behind, so that it became transparent and gossamer-like, as though a breath of air would dissolve it."

The spirit lady held out her bare arm, and permitted Mr. L. to kiss it. He says he touched it, and found it as large and real in weight as a living arm. It was at first cold and clammy to the touch, but soon it grew gradually warm. The spirit held up her hand and pointed with her finger. Then she let her hair, which had been held up, fall loosely down her back. The manifestation on this occasion was concluded by the spirit picking up a card, placing it upon Mr. L.'s shoulder, writing upon it with a pencil, then touching him upon the head and temple, and kissing him good night.

One of the most extraordinary of the seances was one at which he had invited his brother to be present. Mr. L.'s brother, like himself, is an intelligent gentleman, and not likely to be deceived by humbug or charlatanism. The electrical condition was decidedly unfavorable, as a heavy rain-storm was prevailing at the time. No sooner had the room been darkened and the circle formed than a spirit-light arose from the floor. Mr. L. put on his glove, and his brother followed his example. The light presently came on Mr. L.'s hand, and then in the center of the light appeared an exquisitely formed female hand. Then came another, a large and unwieldy hand like that of Ben Franklin, which seized Mr. L.'s hand and gave it a most hearty shake. Subsequently the hand of a child appeared. It was probably that of a child which Mr. L.'s brother had lost some time before, and which had come to greet its father.

A vacant chair moved and got into position without being touched by any person. A lucifer match was picked up by a spirit hand and drawn across the table. The room was illuminated by the burning match, and Ben Franklin was seen kneeling, the top of his head a foot above the table. When the match had burned out, the "spirit alphabet" was called for, and the following message was spelled out by raps:

"This is what I have labored so long to accomplish. B. F."

Another message, spelled out in like manner, and addressed to Mr. L., said, "My dear, now I am satisfied. Estelle."

Then pencils and paper were called for, and the following message written by a spirit hand, "This circle is the most important we have ever held."

One Saturday evening, which will be long remembered by Mr. L., the spirit of his wife came, at a seance in his own house, dressed in full costume. The head was encircled in white gossamer, intertwined with violets and roses, while in her hand she held a natural flower. This flower was held to Mr. L.'s nose. The dress of the spirit was remarkable. It was tight-fitting, and to the touch and sight seemed like soft, downy, white flannel. A low, murmuring sound was heard, which Mr. L. can compare to nothing more closely than the buzzing of a bee.

He listened intently, and discovered that it actually proceeded from the lips of the spirit, which moved as if whispering. This was regarded as an unsuccessful attempt to speak, or more properly, a sort of preparatory process. It was hoped the spirit would speak aloud instead of in whispers, as it had before been done at other seances, but this hope was without realization. A large musical box was brought from an adjoining room and placed upon the table. When requested so to do, the spirit pulled a handle and started the music,



and moved the cylinder so as to change the tunes; and when the instrument had run completely down, actually wound it up again. A card and pencil were called for, and a message comprising nearly a hundred words was written upon it in a small, compact handwriting. The message was addressed "Dear Charles," meaning Mr. L., and congratulated him that "spring was approaching—the time of rejuvenation for nature, when all is happy and gay." The writing concluded with the following admonition:

"Fear not the world. There will be a day when this great truth (Spiritualism) will be seen in its true light, and prized as it should be. Be happy; all is well. Estelle."

On still another occasion, the spirit of the lady said, "I will give you a spirit flower." Immediately an apparently freshly gathered flower was placed at Mr. L.'s nose. He asked if he could have the flower, and was answered in the affirmative. His hand was then taken by the spirit, opened, and the flower placed therein. He was repeatedly enjoined to be very careful and not to drop or disturb it. With his other hand Mr. L. lighted the gas, and found, to his astonishment, a leaf of laurel about two and a half inches in length, and a pale pink flower placed on the center of the leaf. The leaf and flower did not long remain in a visible and tangible form, but dissolved gradually into air. After this wonderful manifestation, a message from Ben Franklin was rapped out, in these words, "We are achieving a great victory at this moment."

The above occurrences are only a part of those recorded in Mr. L.'s remarkable diary. Although they are so wonderful as to be almost incredible, we have not only the assertion of Mr. L. that they are true in every particular, but we also have the evidence of the physician and intimate friend, who was present at the most of the seances. The physician, Dr. John F. Gray, has made a written statement to the effect that he actually saw and took the hair from Ben Franklin's spirit, as well as a portion of the clothing, in his hand, and examined them. Dr. Gray's corroborative statement is in the following words:

"Mr. L.'s statements are each, one and all of them, fully reliable. His recitations of the seances in which I have participated are faithfully and most accurately stated, leaving not a shade of doubt in my mind as to the truth and accuracy of his accounts of those at which I was not a witness. I saw with him the philosopher Franklin, in a living, tangible, physical form, several times, and on as many different occasions. I also witnessed the production of lights, odors, and sounds; and also the formation of flowers, cloth textures, etc., and their disintegration and dispersion. Mr. L. is a good observer of spirit phenomena, brave, clear, and quick sighted, void of what is called superstition, in good health of body and mind, and remarkably unsusceptible to human magnetism. Miss Fox, the medium, deported herself with patient integrity of conduct during all the seances, evidently doing all in her power, at all times, to promote a fair trial and just decision of each phenomenon as it occurred."

Mr. L.'s brother and brother-in-law are also responsible witnesses of the occurrences narrated in this article. The gentleman has no desire for publicity in this matter. In fact, he informed the *Mercury* reporter that he much preferred the matter should not be made the subject of comment in the newspapers at all at this time. Mr. L. contemplated giving his diary to the public in an anonymous form; but the writer concluded that it was best to give his full name as authenticating the statements which might otherwise be discredited.

When the interview had concluded, the *Mercury* representative bade Mr. L. "good evening," and stepped out into the open air, feeling conscious that he had just left the presence of a gentleman whose testimony would be read with intense interest by people throughout the whole world.—*N. Y. Mercury*.

For the Spiritualist at Work.

#### REMARKABLE SEANCE WITH MRS. COMPTON, AT HAVANA, N. Y.

BY J. B. NEWBROUGH, M. D.

I can fully corroborate the accounts given by Col. Alcott and Dr. Stoner, of this remarkable medium. Tied in the most secure manner, with her dress nailed to the floor of her cabinet, she will in a few minutes come out of the cabinet in the form and character of some spirit, dressed entirely different from Mrs. Compton. And while the spirit, so-called, is outside the cabinet we can go in and examine, when in fact we find neither medium, dress, thread, ropes, nor nails.

The test seance I had with her was last Thursday forenoon (April 22). The room was darkened by closing the shutters, and then lighted a little by a dim lamp. Mrs. Compton was then tied by myself, with wax-ends round her waist, to the chair, and the ends of the twine carried down and nailed to the wall near the floor. I spread her dress outward and nailed it to the floor. All the nails I used were one inch long, such as are known in England as heavy heel-sparables. Our circle, consisting of four, besides two of her family, seated about eight feet from the door of the cabinet, waited about eight minutes, singing in the usual style,

when out came the spirit known as Katie Brink, a young and pretty person, below the medium height, with a rotund figure. She told me to go into the cabinet, which I did; but, the same as others who have reported this case before me, I found neither medium, clothes nor nails. The cabinet was empty, save the chair. Egress or ingress to the cabinet, as I had previously examined it, was simply impossible.

On returning to the circle I asked Katie to cut me a piece of her dress, which she declined to do at first, because she said it would leave a hole in the medium's dress. I told her I could not understand how the cutting of a piece out of her white dress could make a hole in the black one on the medium; and I offered, further, that if such proved to be the fact, I would not only pay for the damage, but present her medium with a new dress. She thereupon took the scissors and cut a piece about as large as a man's hand out of the front of her dress, and handed it to me, and I yet have the piece. After the seance was over I found, true enough, a hole corresponding to the piece, in the medium's dress, and also in front. The white piece is a thin, gauze-like material, while the medium's dress is plain, black alpaca.

I also found, on the close of the seance, that the medium was tied as before, nailed as before. And yet not quite! Here was the question. I had been told by the spirits that a dematerialization took place, and that the spirits were rematerialized out of the medium and her surroundings. Now, what were the facts? The nails had been drawn, and redriven almost into the same holes, but yet not quite. Therefore, it is evident the wax-end had not been dematerialized in order to set the medium free. The medium could not have drawn these nails even if she had had secreted a pair of pincers. She could not have untied the wax-end from the chair, even if she had tried to do it, and yet it was free from the chair, and had it not been freed she must have come out of the cabinet with the chair on her back. Put a pin here.

Now then, I wish to state that I had attended three of Mrs. Compton's seances, and was entirely satisfied with her honesty and genuine mediumship. Though in one of her seances, a very inharmonious one, I observed that the spirits looked more or less like Mrs. Compton—Katie had much of the medium's size and form, and so had Seneca, the big Indian chief. Also, some of the recognized spirits had the same resemblance. But at the other seances, where everything was harmony, the transformation was complete; Mrs. Compton's identity, in size, shape, and action, was all lost.

Some of these were weighed by Col. Alcott, and I have no doubt correctly showed the wonderful variation in size. Some of the spirits thus showing, make themselves known to the visitors by talking on old home matters, things not known to the medium. In this, the intellectual part, the genuineness of the manifestations are placed beyond a doubt.

Now, what have we? The inharmonious circles seem to prove that Mrs. Compton is used bodily as an extreme case of personation; perhaps elongated, like Home of England, when she plays the part of Seneca; perhaps compressed when playing Katie Brink; and in fact contorted to personate any chance spirit that understands the business.

In reference to the white dress, of which I have a piece, I have yet found no one that knew what kind of fabric it is. I did not search her before nor after the seance, and so leave that matter for what it is worth. I have seen flowers that came into the room when closed; but they were not produced under sufficient test conditions.

In summing up, I can hardly refrain from expressing an opinion on this strange mediumship. That is, that spirits set the medium free from her fastenings, and then, while she is entranced, contort her body to play the various parts. This proves nothing against Spiritualism, but it throws light on the ring test, and in fact on many things wherein it has been said, wrongfully, that mediums for physical manifestations were frauds. I never accepted the ring test as proof that the iron was dematerialized, but rather that the medium's hand was taken out of the other person's hand and thrust into the ring, and again placed back into its former position, having had its absence represented by spirit power, as recently demonstrated by Mr. Crookes in the electrical test with Mrs. Fay. And now, since investigating Mrs.

Compton, I think it probable that many of the physical mediums are used in the same way, while tied, or patting their hands in a dark circle.

Mrs. Compton's seances are very severe on her physically, and being in very poor circumstances, her family of small children are really in distress. Her life has been a hard one; having had to support an invalid husband for fourteen years. He died two years ago, since which time her mediumship has been cultivated. Her four little children at home are all mediums; the one fourteen, and another four years old, get raps. It is a great pity that some well-to-do gentleman does not adopt them and educate them for a high order of mediumship.

Last Sunday the Spiritualists of this city raised one hundred and fifty-five dollars to help pay off her mortgages.

New York, 2d May, 27 Y. S. S.

For the Spiritualist at Work.

#### SERMON No. 1.—THE CURSE OF LABOR.

BY A LAYMAN.

In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken; for dust thou art and unto dust shalt thou return.—Gen. iii: 19.

By reading the context we learn that the text is a part of the curse of God, (an infinite and infallible God,) according to the Jewish and Christian Bible, which he placed upon the serpent, Eve, Adam, and things generally. The curse, in effect, was to punish man for disobedience to a rule which God knew he would disobey when he created him.

Now, I am well aware of the tenderness with which a great multitude look upon the Bible; their Bible, the revelation of their God, etc.; and these persons must be handled with care, and taught with fear of offense, if we would teach them at all. But teaching cannot be done effectually without some few receiving mental shocks, which others cannot bear. The thunder's roar, and the lightning's flash, while it clears the sky and purifies the air, it often rends to pieces the tallest oak, or consumes the labor and accumulation of man for years, and leaves him destitute, and frequently takes his life.

And while I would conserve the good everywhere and at all times, I would not preserve the husks that hide the grain. There are many good and true things in the Christian Bible, and in all the different Bibles of the nations of the earth; but the mistake we make, and other nations make, about the Bible is that it is the only Bible made by the Almighty God. Whereas the truth is that each Bible of each nation, comparatively speaking, is but one paragraph of what God has to say to each nation. And God is revealing himself, daily and hourly, not only to each nation, but to each man and woman, each creeping thing, yea, to every living creature on the globe.

And one great objection which I offer to the Bible is that instead of it being used as an engine of power, to direct man to God, it is used by those who ought to know better, and many who do know better, to hide God from man, and veil his Spiritual face, and finally blind man and lead him in the dark paths of superstition, ignorance, and slavery. Slavery, not only of his body, but slavery of his mind and spirit, a slavery more terrible than chains. This slavery is now being broken up, and it is the sticklers for the Bible as an infallible book that would chain the very soul of man, and forbid him to worship the true, the living, the ever-present God. Hence, my prayer is that we may fully comprehend the Bible, and understand that God has not ceased to talk with man. God will never cease to walk and talk with man so long as man exists as a mortal or as a spirit.

But I intended to speak particularly of the supposed curse of a supposed God. The very idea of an all-wise God doing so many unwise and contradictory things, as are accredited to him in the Bibles, is most blasphemous to begin with. Now I know that is an awful clap of thunder; you say, an awful blasphemy against God; but permit me to tell you right here, while I hold this pen in this silent room, with no visible being present, I make this declaration by the dictation of science, reason, and the impression of the Spirit world, with God to back us all; I make it, knowing that I shall be judged by my works, and I make it, not only without fear, but with the approval of a clear conscience. I make it, not in a dicta-

torial nor leading spirit; I make it with a feeling that I would have all the human family come to a knowledge of the very best means of happiness, knowing, as the Bible says, the agitation of thought is the beginning of wisdom.

And without wisdom we cannot be happy, and without investigation of all Bibles and creeds, and their free and full criticism in the light of science and by the crucial tests of reason, we cannot be anything better than those who worship the "unknown God." And it is in this light that I would criticize the declaration of this curse, of which our text speaks as being placed upon mankind.

It is well known to scientific men that the age of the world is infinitely greater than that which the Bible expounders would have us believe, and from that absurd position the theologist has come down; but he would not come down until he had called the curses of his God to fall upon the sainted head of the geologist; evidently his God did not hear him, and if he did he did not answer, he knew it was a childish request and should not be heeded.

Now, why will the persistent theologist continue to adhere to a book, and pronounce it infallible, when science has positively proven that it is not correct, and contradicts itself, and the every-day laws of nature and her magnificent God?

And this false and absurd doctrine of labor being a curse of an infinite God, is a hundred times more ridiculous than the Mosaic age of the world. Let me put a plain question:

What does infinite mean?

I hold that it means boundless; there is no bound, oh God, to thy infinite power; then God could not make a mistake, or if he did, you at once and forever give up his infinitude. Then God did not write the Bibles or they would partake of his nature and be pure and perfect. Then, how were they written? I give my honest answer to the question, and ask for yours.

The Bibles were written by many different persons, each writing just so much truth as they perceived, nothing more; they wrote under the highest inspiration they had, just as I write now, and the only difference between us was, that either they or their copyists declared it to be from God, and time and circumstances with the help of Popes, priests, and bishops, pronounced the writings infallible, and have made thousands of ignorant and willfully blind people believe the silly story. Infallibility was never given to man.

And this idea that we rest under a curse, and that curse is that we shall labor for our bread, is not only unwise but contrary to every known law of God as we see his power manifested in nature. Does anything that lives and moves get its bread without labor? Oh, say you, the curse extended to all animate creation, and to the ground even. All the worse for the curse, and for your false teaching, though it does come from your Bible.

Will you refer to what God is represented in saying, when he had finished his work of creation; he said it was "all good." How could it be "all good," and yet man, his crowning effort, be a failure, and directly receive a curse? Do you see how ridiculous you make your God? No such God is worthy of the name, and no such God ever created the world, with its teeming life, eternal activity, and transcendent wonders.

Then in the name of suffering humanity, do not teach the infallibility of the Bible any more, but read it, just as you would read the Book of Mormon, the Koran, the Vedas, or the lectures of Tyndall or A. J. Davis, and remember that each writer or preacher speaks so much truth as he or she perceives, and is to be weighed in your balance of reason.

And instead of labor being a curse, it is a positive blessing. You will remember the inquiry of the little girl mentioned in "Gates Ajar," when she read that we should all sit down on marble seats around the Throne of God, and never get up, nor never do anything but sing, sing, sing, forever. It struck the child's mind with horror, and she was inspired to ask her mother very innocently, if she was a right good girl all the week and sang very sweetly, she did not think God would let her off on Saturday afternoon so she might go down to Hell and have a play.

So it would be if we had no labor, nothing to do; nothing to do with our naturally active minds. We would get so sick and tired of laziness we would beg to be permitted to go any-



where, anywhere, oh God, to get clear of this everlasting curse of monotony.

But where this curse does the fearful mischief is in impressing mankind into a belief that they should get rid of this curse by inventing some way to live without labor; hence, they will steal, defraud, cheat, or rob their fellow beings, in order to get their bread without labor, and to such a fearful extent and cursed influence has this false teaching now reached, that the industries of the nation are prostrated and the honor and welfare of the people brought and sold.

And we must turn and teach a true doctrine and impress everybody that it is their bounden duty to labor, and the more faithfully we labor the less will we be cursed with idleness, beggary, and crime. Let the Bible be understood and it will prove a blessing instead of a curse, as it has been, when it produced the massacre of St. Bartholomew and kindred curses against innocent men and women.

April, 1875.

For the Spiritualist at Work.

## THE MORAL RELIGION OF SPIRITUALISM.

BY H. S. BROWN, M. D.

I wish to lay before the readers of your excellent paper some of the moral principles that I think must be taught by Spiritualists, if they would be consistent, and ask for such criticisms as it is thought the good of the cause requires; and also I wish them to publish the principles which in their opinion will make peace and harmony among Spiritualists, and stop the wrangling, discord, bitterness, and strife that now is such a disgrace to us.

But before stating the moral principles I wish to say that, at the National Convention of Spiritualists, held at Rochester, N. Y., August, 1868, the teachings inculcated by the Spiritual phenomena were agreed upon, and have proved satisfactory to most Spiritualists since. By these phenomenal facts Spiritualism is proved to be a science, and harmonizes with the other sciences, and with the common sense of this age. It is the science of religion, and any moral principles that are in harmony with it must finally form a part of the science of morals. The same classes of people who oppose the adoption of these two sciences, to be taken as the guide of all people, are the same as were opposed to astronomy, chemistry, and geology. Ignorant religious bigots, priestly charlatans, and hypocrites; they imprisoned, tortured, and murdered these scientists, and will Spiritualists and moralists if they can.

Spiritualists, to become a power in the world, must hold meetings frequently, for society and conference purposes. The Christians hold them, and rule the Christian nations. Infidels do not hold them, and are only calculated to rule in time of war by their knowledge. If Spiritualists are drawn together frequently to consider the great moral and Spiritual truths, and physical wants and necessities, they will become a power in the land to establish peace and justice among the people. For this purpose I propose the following principles and commands:

- 1st. You shall get knowledge.
- 2d. You shall give others the rights you claim for yourself.
- 3d. You shall not damn or condemn a person for belief or want of belief in any gospel.
- 4th. You shall have the right to utter your opinion at all times, when done decently and in order.

These principles are explained and compared with the Christian commands in No. 19 of THE SPIRITUALIST AT WORK, dated April 24, 1875.

- 5th. The rich shall give to the poor, to relieve them from want and misery, in such a way as the Spiritual and moral sciences may determine will be best for all people.

We dedicate our halls to Spiritualism and humanity, and ordain our missionaries to proclaim these glad tidings to all people, yet we have not devised any plan to help the poor, or made any humane provisions for people in distress, though constantly requested to do so by the spirits.

The poor of the earth, in every way,  
Endure hunger, toil, and hardship, the angels say.  
The rich refusing to give, these pains to allay,  
Shall be tortured, as are the poor to-day.

The law of retribution works with unerring certainty, and the humane sentiments of Spiritualists must take as practical a form in their societies as the Spiritual sentiments have, or we lose our hold on the people of this age,

which is known for its great gifts to the poor, and its benevolent institutions—note the Masons, Odd Fellows, Catholics, and Protestants. The Christians are united to save the souls of people from an imaginary hell. They say man is naturally totally depraved, yet they make large gifts to the poor, through their Christian societies. The Spiritualists have no other work to do but to take good care of the bodies of people, and give them knowledge, or to give them a fair chance to take good care of themselves, and get knowledge, and their souls or spirits will be saved. Yet, as societies, they have no benevolent institutions, nor have they attempted to agree upon the moral laws by which the poor should be guided in taking care of themselves.

All Spiritualists agree that the present religious and social rules and institutions are wrong, and that the laws are unjust and unequal, yet one party of them condemn the others for violating these laws and rules of the States and societies, and another party condemn these for not violating the unjust laws and rules, because they are not fit to be obeyed, and the vituperations, criminations, and recriminations go on, while the great body of Spiritualists look on in amazement, utterly confounded, not knowing what to do.

To instruct these, and give the disputants a chance to settle their differences amicably, I have published the above principles as the basis of practical good work. If they are right, I wish them adopted; if wrong, I wish them rejected, and the true and just principles adopted. There seems very little opposition, by Spiritualists, to any of the above principles, except making provision and benevolent institutions for the sick and poor. Let each one listen attentively and they will hear, and open their eyes and they will see and know.

Oh, such a crowd of witnesses  
Are passing through the air;  
Angels, with their messages  
For the poor; ye rich beware!

For the Spiritualist at Work.

## SOCIAL LIFE, REFORM, AND THE FAMILY CIRCLE.

BY MRS. L. E. DRAKE.

As another opportunity presents itself, we feel bound to keep our promise good in giving another article on the above subject, including our views on sexual freedom.

The writer continues, "Would it not be well for us to hold up before the world the happy family circle, with all its social joys, refinement, and culture, instead of its failures, as the result of married life?"

We answer, yes; and if we would improve the state of society and develop the human race to a higher state of perfection, we will also hold up before the world the real sources of the happiness, joys, and refinement. That it is not the result of the marriage law alone, but the harmonious blendings of kindred souls, whose lines of life run parallel, and when the rugged mountains which are often found in the journey of life appear, the strength to climb their jagged steep is found in the united efforts which are the result of that harmony and love that cements the inner tie of hope, for the success and happiness of every member of the family; and when trouble, or sorrow, or sickness comes, the heart's best affections of each go out more tenderly than before, and thereby ameliorate our sorrow and strew life's every path with never-fading flowers.

The writer points to France for proof against sexual freedom, which seems to us quite unjust, for this reason: A nation that has never tasted the sweets of liberty, but ever cringing beneath the power of kingcraft and priestcraft, where individual rights are not known, and none have the power to become a law unto themselves; if, as the writer claims, they have the liberty to "exercise sexual freedom," it must be about the only unlimited freedom they have, and who can wonder that they may abuse it? Having been educated for ages that their laws must be in harmony with the revelations held as sacred, and the only ones given from God to man, on whose pages may be traced the most unlimited sexual freedom and promiscuous excess, by men "after God's own heart," and handed down through the priesthood of every age, that woman was made simply as a helpmate for man, no selfhood of her own, but may be used for man's interest, pleasure, and profit; taken up at pleasure, or cast aside at will.

To refer to such a nation to prove that their dissipation is the result of sexual freedom is

indeed a mockery in the extreme, and we really wonder that a Spiritualist would travel so far for such a useless club, with which to strike at the most gigantic subject before the world, namely, *individual sovereignty*.

"Has illegitimacy produced more great and good men than legitimacy? Are there more Washingtons than Napoleons; Washington, the fruit of monogamic marriage, Napoleon III, the fruit of sexual freedom?"

Nature knows no illegitimate children. Whenever the conditions for generation are given she accepts her own productions, and only man-made laws have stamped the name of bastardy upon his brothers and sisters. We claim there is not in America, nor any other nation at present known, a man, woman, or child, conceived and matured in ante-natal life under the law of sexual freedom. The child, begotten in moments when the parents have secreted themselves in some out-of-the-way place, or under cover of darkness, where the eye of the law fails to discern them, is not the child of sexual freedom, but of stolen liberties, so far as man-made laws are concerned. And the unhappy mother, forced to bear the burdens of scorn and disgrace which society has ever loaded upon the woman who becomes a mother outside the legal marriage law, is robbed of that freedom, cheerfulness, kindness, and love, which is necessary to give her child a perfect and harmonious ante-natal life; and the only freedom we can discover for mother, or child begotten outside the legal law, is, it gives the mother the possession of her own body. Therefore, we have no proof against the argument that, under more favorable conditions, children who are now called illegitimate, would not be far more perfect than they now are.

We think the writer finds it much easier to ask the question, "What has caused the debauches and sensualities of the Prince of Wales?" than to answer. But as there is a real and legitimate cause for every effect, and as he is also considered a lawful and legitimate child, we call upon the writer who has asked the question, or some other one who entertains the same views, to give the causes to the public, that care may be taken and means used to prevent such mistakes in the future.

What is meant by sexual freedom? Is it the right to change our companion, male or female, every day? Such expressions we deem an extravagant use of language. To change companions every day would be quite an unnatural course for the present generation, and in fact for ages to come. What the future may develop, when the law of evolution shall so unfold the spiritual to a higher and purer sphere of life, when the selfish greed of gain shall no longer oppress the greater half of our race, but love for our brothers and sisters forbid our asking for that which belongs by natural right to another; what such a sphere of life may bring is not for us to say.

But to the question before us, What is sexual freedom?

We claim it is the right for every sane person to, at all times and under all conditions, have supreme control of their bodies. That no law made by man should have power to abridge that right, but leave every individual free to judge for him or herself the needs requisite to the demands nature imposes. That woman shall be no more a sexual slave for the sake of peace at home, or the want of bread to protect herself or children from starvation.

It is the right to know, in earlier years than has been taught in the past, that the germs which culminate in sexual desires are a part of ourselves, born with us, and unfold as we near maturity, and also that without those desires we are dwarfed and imperfect. Therefore, it is the right to know that these organs are not, as has been so long taught the child, of such a low and debased character that they should never speak of them, but instead, that they be taught every faculty and function of the body are precious gifts of nature, intrusted to them for safe keeping, and any abuse of those organs will bring its just punishment. That excesses and abuses are direct causes of much suffering, and also that starvation is one of the greatest causes of disease and premature death.

False modesty has too long been the cause through which parents have sent their children to untimely graves, by keeping them in ignorance of the demands of nature's laws, and when the years of maturity come stealing on, and the sexual desires are forced upon them, they dare not consult parents, guardians, or

physicians, but hide away and seek relief through self-abuse, or under cover of darkness frequent houses of shame. Not having knowledge of the harm abuses will bring, they ignorantly indulge in excesses until disease or insanity is the final end.

In looking over the reports or statistics from the insane asylums, we find the greatest known cause for insanity among the males is self-abuse, and among the females domestic troubles which are sufficient proof that there are great wrongs in our social education, the greatest of which are the sexual relations.

We therefore demand that parents shall, in the future, be not only fathers and mothers to their children, but guardians and teachers as well; that they not only educate the head, but the heart and sexual organs too, that the generations to come may have healthy and well-developed bodies as well as brains, and know how to temper each desire to a temperate and proper use. That men shall not keep and pay women money for the use of their bodies, and then allow those women to be shunned and despised as prostitutes; but stand or fall by their sides. If it is prostitution for one, it is equally so for the other, and it is time for all honorable people to make this demand, and the cry will soon cease as regards to "what is sexual freedom?"

For the Spiritualist at Work.

## HOW SHALL WE HARMONIZE OUR FORCES?

BY J. O. BARRETT.

BRO. WILSON: Permit me another word in the columns of your valued paper.

At every point of my labor and visitation, I find our Spiritualists are for practical systems of work. The scattering of our literature subserves a practical end. There are those who will secretly read, who will not openly hear. But, after all, the live, inspirational speaker will always be first in the choice of the people.

I am satisfied that scores of speakers could find ample employment in this State (Minnesota), in Wisconsin, and other Western States, could they go to work understandingly, by organizing associations and circuits, with central homes at the most feasible places. This would save needless expense of travel, and concentrate our efforts in practical growth.

Our people are yearning for a more fraternal spirit. They are everywhere most emphatically criticising every species of persecution and misrepresentation, more especially if it comes from parties within our ranks. They are down on the late abuses upon our mediums and speakers, and demand a protective policy over the inspired agents of the angel world. They are confident that practical work will ensue when a genuine fellow-feeling is inculcated in the press and by our speakers. They are fast getting their eyes open as to the cause of our alienations, attributing it to its true source. Our mission now is to heal the breach, not on any compromise grounds, but with strict adherence to our free platform, that allows and encourages discussion, candid and inspired, upon any question that has a direct bearing upon our Spiritual growth in the virtues of the life which our angels are evoking.

So many of us have great reason to complain of the treatment we have received, when our good name is traduced, our social character blackmailed, our homes vilified, and our purposes maligned, our purest words misconstrued, it is difficult "not to resist evil." But this is not what we are called and chosen for. To retaliate for all this unwarranted abuse is stooping to the plane where our falsifiers are rioting. Let us be above it; refuse to rail in return; pay no attention to the abuse; and with a soul of honest purpose in our testimony, go forth to harmonize our scattered people. How gladly will they then hear the truth! Let us demonstrate that scandal reacts upon the head of the perpetrator; that forgiveness is infinitely better than glorying over the sufferings of the innocent; that integrity of life needs no herald of its virtues.

Minnesota, May, 1875.

## NOTICE.

The Religio-Philosophical Society of Rockford will hold their next Quarterly Meeting at their Hall, in Rockford, Kent county, Michigan, June 12th and 13th. Dr. Barnum, of St. Johns, is engaged as speaker. A cordial invitation is extended to all. Friends from a distance will be provided for free of charge.

WM. E. WHITNEY, Pres.

EMOR KEECH, Sec'y.

Rockford, May 13, 1875.



## The Spiritualist at Work.

CHICAGO, JUNE 5, 1875.

"I am a man, and whatever concerns Humanity is not foreign to me."—TERENCE.

E. V. WILSON, EDITOR AND PROPRIETOR.

Letters and Communications for this paper must be addressed to E. V. WILSON, LOMBARD, DUFFAGE CO., ILL., until ordered otherwise.

HAZLITT & REED, PRINTERS,  
172 & 174 CLARK STREET, CHICAGO, ILL.,  
Where Subscriptions may be paid and Advertisements received.

### NOTICE WE WISH ALL TO UNDERSTAND.

*First*—We want every subscriber to renew at once, so we can commence our second year clear of debt.

*Second*—Be sure you have something good to write, then write it.

*Third*—Do not try to be poets. Jangling of words do not constitute poetry. We get three poetical contributions to two in prose; we do not need them.

*Fourth*—Write us fact experience in Spiritualism; tell us how it has made you better; why you left the old faith and accept the new.

*Fifth*—Suggest new ideas; lay the foundation for a truer, better life; let us draw nearer God, the good God, who is above and beyond the Golden Stairs, whose love is a glorious light, giving truth to all the world.

*Sixth*—Do not forget to subscribe for THE SPIRITUALIST AT WORK.

### HELP! HELP!! HELP!!!

The cry of Humanity, Come to our help! Spiritualists, you responded to the cry of the Religio-Philosophical Publishing House, to the tune of \$40,000 paid up capital; to the cry of *The Banner of Light*, in her hour of trial; *The Woodhull & Claflin Weekly*, *The Crucible*, *The American Spiritualist*, *The Present Age*, *Our Age*, etc., in sums, varying in amount from one to one hundred dollars, and more.

We now call on you to respond to our cry for ten thousand dollars, for which we will send out ten thousand copies of THE SPIRITUALIST AT WORK, the best missionary paper in the land; and why? Because it is free from advertisements of quack medicine, and gives you in their place good solid reading matter, that will profit you and advance your soul interests. Subscribe, then, for THE SPIRITUALIST AT WORK at once; do not delay, for delays are dangerous.

We need the money. You need THE SPIRITUALIST AT WORK. Therefore, let our want be met by each doing their duty, and that without delay.

And furthermore, if you have a stray V or X on any one of the National Banks you can spare, or even a greenback, we can use it, and know just what to do with it.

Come, then, to our help.

### THE NORTHERN ILLINOIS ASSOCIATION OF SPIRITUALISTS.

Come to the Fourth Annual Convention of the above-named Association. Come prepared to work; yes, to work out our salvation.

Do not let anything keep you away, for there is need of unity of action. We are on trial; let there be no cowards in our army; let all do their duty. There are enemies within our ranks, who are more to be dreaded than our ancient foe, the Church. Come, then, to this our Fourth Annual Convention, prepared to work, to hold steadily the plow of progress in the summer fallow of life, turning up the rich subsoil of a sacred immortality.

We feel deeply the responsibility resting upon us as a teacher, writer, and medium; we need your help in our common cause; we feel that you are willing to help. Therefore, let us to the work. The harvest is ripe for the sickle. The reapers are wanted in the harvest time.

Come up, then, to Chicago, on the 11th of June, proximo, and remain over Sunday, the 13th. Remember, 517 West Madison street, Chicago, Ill., at Grow's Opera House.

Bring with you baskets and hampers, well filled with substantial food for the outer man, and souls freighted with Truth for the inner man. Let us have a refreshing time of the Spirit, for God and his angels are with us.

The Convention will be called to order at 10½ a. m., Friday, the 11th of June, 1875,  
O. J. HOWARD, M.D., Pres.

E. V. WILSON, Sec'y.

NO. 22

Of our paper, THE SPIRITUALIST AT WORK, is in your hands, dear reader. How do you like it? We trust well enough to promptly renew your subscription. Will you do it? thus relieving us from all pecuniary responsibility. We have not begged for one dollar as a donation to our paper. We have solicited subscriptions, and there has been a generous response. We now call on you to help us by sending up your subscriptions.

Readers, we have suffered terribly at the hands of one who owes us much for what we done for him in the past; he has paid us as the viper paid the hand that warmed it into life.

We have toiled for Spiritualism as few others have; we have given of our means and time largely. Our ability as speaker, teacher, and medium, is fully established. Our manhood has been assaulted but once, and that by the man of all others who ought to have stood our friend, and that assault was made because we asked twenty-five per cent. commission for collecting and taking subscribers for his paper and for no other cause.

This drove us into the editorial field, and we have demonstrated that we can publish a newspaper. Now all we need is money to carry out our plans, and give to the world a Spiritual paper, full of sound reasoning matter, considering every subject germane to humanity. Come help us, by renewing on the receipt of this paper, No. 22.

Send us any sum you like, and we will send you THE SPIRITUALIST AT WORK to the amount of the sum remitted us. We are, on the receipt of this paper, six hundred dollars out of pocket. Come, help us regain it, and help build up a good paper.

### NEW YORK NOTES.

We have been six months in New York, commencing on the 1st of May, 1874, and closing our work at 10 o'clock on Sunday, the 30th of May, 1875; speaking, all told, one hundred times and over, have secured many subscribers to our paper, besides giving general satisfaction.

When we remember that we were cut off by the great majority of the Spiritualists in New York and vicinity, 1st. By the statement of certain speakers, that we were not capable of holding or entertaining an audience; and, 2d. Through the course pursued by the *R.-P. Journal* all through 1874, we feel that we have won a victory, and such a victory as none other has ever achieved. This victory we own in part to those good and faithful men and women who stood by us, and demanded for us a hearing. It was granted, and we leave New York knowing that we have done our duty. Our audience has continually increased, and we have more subscribers in the cities of New York and Brooklyn than any other Spiritual paper in the land.

Spiritualism stands well to-day in New York and is on the gain. Mediumship is becoming more and more defined, hence more reliable. The Societies are stable and well governed, and are becoming popular, hence successful.

The winter and spring has been very cold and stormy, and every kind of business dull. At this writing, May 19, it is cool enough for an overcoat. We said every kind of business is dull; we should have said, save amusements. The theaters are packed every night, and the Art Exhibitions are well attended. The whiskey and tobacco interests were never better; one tobacco man informed us that his house alone paid \$6,000 revenue daily; it may be a Brooklyn testimony, can't say; but we heard it.

The Brooklyn matinee closed up its dirty talk on the 12th of May virtually, and the argument of the defense commenced on the 19th. The suit will be given to the jury on or about the 1st of June, and then there will be "Waiting for the Verdict." What will it be? Public opinion says, "The jury won't agree." The Beecher party say, "We have a clear case." The lawyers all agree that every witness done their best to avoid telling what they had ought to, and to tell what they had ought not to tell. The Tilton party think that some Brooklyn people can make lie as strong as potash. So do we. Let us pray, Bro. Shearman,

We return to Chicago on the 10th of June, and will spend the summer West, speaking in Michigan, Indiana, Illinois, Wisconsin, Iowa, and Minnesota. All wishing our services will write to us at Lombard, Ill.

### SHALL WE ORGANIZE.

And declare to the world where we stand and what we believe?

Ever since we began our public life, January, 1859, we have opposed organization, feeling 1st. That it was not time for us to legislate on what we believed to be Spiritual phenomena.

2d. That it is precipitate, to say the least, for a sect, religious system, or society, to declare basic principles before the testimony is all in.

3d. Our claims were not well established so long as the phenomena was in a transient stage—so long as our people were in a transition from one school of thought to another.

4th. Each new medium held that he or she had received the true light, and had a divine and holy mission from God and the Angel world for humanity.

5th. Therefore, we have hitherto opposed organization.

We now feel that our cause, Spiritualism, has reached that stage of development in law, order, and testimony, warranting from us a declaration of principles, by which we may be fully identified with the great progressive movements of the day.

As we now are, divided and subdivided into factions, with captious sentiments and statements, we wield no positive influence; we are really many, positively, weak. And while there are many wealthy men and women who are Spiritualists, there is not an organization with a responsible charter government, under the lead or direction of true and reliable men and women, in whom the wealthy and well-meaning Spiritualists are willing to trust their hard-earned means. Whenever an effort has been, such as the Kiantone movement or the Religio-Philosophical Publishing House, they have failed, not through the want of means, or the good will of Spiritualists as well as liberals, but through the selfish and mercenary motives of the would-be leaders thereof.

Now that we have learned wisdom from past experience; now that our testimony is all in, and our witnesses unimpeached, our principles standing out in bold relief, we hold the time has come for us to declare a platform on which we are willing to stand.

Therefore, we present to the Spiritualists of America, for their consideration, the following preamble, platform, and resolutions, asking that they will carefully consider them, and report through the several Spiritual papers and magazines their conclusion.

WHEREAS, it is now conceded by the whole world, that there exists with the human family a psychologic phenomena, soul science, known as Spiritualism; and

WHEREAS, said phenomenon, or phenomena, consists of 1st, sound in and on things without life, yet sensate and intelligent, from the tiny rap on the table to the deep-toned organ, the beat of the drum or the blare of the trumpet; 2d, The intelligent use of the pencil, pen, and brush, in writing, painting, and telegraphing soul thoughts from those who have passed through the stroke called death, with and without the aid of the human hand or mind; 3d, The movement of light and heavy ponderable matter, under the direction of intelligence, not of any human will or presence; 4th, The psychologic control of many human beings, against their will, inclination, and preconceived views; 5th, The reducing the human mind to a condition beneath its original standard, as well as the development of the low, coarse, and vulgar mind into the polished and logical speaker, writer, and reasoner; 6th, In stepping out of the psycho-physical domain into the psycho-mental, we find poetry and prose beautifully blending words and thoughts into reason and argument; 7th, In the scientific department, we have determined that the spiritual or sensate part of man lives after the stroke called death; that it has form, shape, weight, and intelligence; that it reasons from the past into the future, through memory; that progression there, as here, is the order of the day, and that spirit controls matter, can materialize and dematerialize it; and that the dead are raised up; and that all this is under well-defined law, with an organized head, or infinite council, directing this vast field of psychologic, Spiritual, and material phenomena; therefore, we feel it the bounden duty of every true man and woman to declare, as a unit, what constitutes Spiritualism; therefore, be it

Resolved, That we are Spiritualists, and that we believe and know that we live after the stroke called death;

That there is a great first cause, whom we will recognize as Authority or Standard of Law and Order, whom we will revere and respect as God; a Spirit in whom we live and move and have our being; hence, our motto shall be, God is a Spirit, and must be worshiped in spirit and in truth;

That we recognize the influence of spirits who were once men and women living here on this earth plane, who have the power to control our thoughts, minds, actions, and lives;

That man is a progressive being, here and hereafter, and that we recognize the divinity of our future existence;

That we do not tolerate or counsel profanity, intemperance, sensuality, or kindred vices;

That we believe in monogamy, and in the family compact as the highest social relation in life;

That we believe in the social and political equality of the sexes, the sovereignty of the individual, and the sacredness of life;

That a proper generation needs no regeneration, hence the whole plan of a blood atonement is fallacious, and detrimental to the well being of the human family;

Hence, we are Spiritualists, holding these views sacred, and by noble lives we win the great boon, a happy, joyous, and progressive life, the continued man or woman after the stroke called death.

We submit these comments, preambles, and resolutions, to our readers for criticism; that they are faulty we readily admit, and that much may be added is self-evident. Therefore, let us to the work, nor halt by the way until our foundations are thoroughly laid on the rock of Spiritual truth, and progression here and hereafter.

Let us come together in July, 1876, declaring to the world who we are and what we believe, and why we believe it. Then, when questioned by our opponents, we can answer, These are our reasons.

This will, of necessity, entail by-laws, that will need careful consideration, endowing societies with power to protect themselves.

Societies thus formed and organized will be able to afford protection to our mediums, drawing the line of distinction between the true and the false, protecting the one and reforming the other.

Come, then, Brothers and Sisters, let us reason together, and build up a Spiritual society that shall stand the test of science, thus demonstrating to the world that God and the angels are our helpers and benefactors.

Let us have light. We are, from this time out, for organization with power for self-protection. Who will criticize? We will answer. All remembering that they must confine themselves within the space allotted to this article.

H. O. B., Mt. Pleasant, Mich.: Half inch lumber of any soft wood is best adapted for cabinet use. Make it six feet in height, four or five feet by three feet square, with top and bottom. Let it stand on ivory castors. It should be made in panel form, or matched and grooved. You can pay for your paper by remitting fifty cents at a time, if you cannot afford a dollar.

Kendallville, Ind., Dr. J. E. S.: Poetry and certificate of wonderful healing received. The poetry is not adapted to our wants; there is merit in it; you had better write prose. We will publish some of the cures as tests.

Lockwood, Mich., G. L. Gale writes, "The manner in which you criticize the *R.-P. Journal*, I like; it does you honor. Enclosed find \$2, place to my credit." Bro. G., we mean to be just, and yet we have cause for complaint. We will not stoop to throw dirt.

Bro. Giles, can remit us twenty-five or fifty cents at a time, as it may suit his convenience. Accept thanks and help us all you can.

H. S. B., M. D., Milwaukee, Wis.: Letter and communication received; will appear in this number.

S. D. M., Harvell: Your letter received. The poetry contains good thought, but lacks harmony. Try your hand at prose; with a little alteration your lines would read well as prose. We have not the time to transpire it, and do not like to take the liberty to do so.

L. E. Drake, Cal.: Your article on the social question, in pencil, is somewhat obliterated; better write in ink when the matter has so far to travel. Help us to subscribers all you can. Accept thanks.

K. Graves, Richmond, Ind.: Your card received; send book to Lombard, Ill.



## EXCHANGES.

The *R.-P. Journal* comes to us this week free, as a rule, from the bitter spirit. This is a decided improvement, and will please its many readers. This paper has never said a good word for us since we asked a small compensation for the year's hard labor we done in its interests; but it has despitely used us in return for good.

The *Woodhull & Claflin Weekly* is on our table (May 19), full of the Beecher and Tilton scandal. Is it not time Spiritual papers ceased filling their columns with these filthy things?

We do not see *The Crucible* very often. We mean Hull's *Crucible*. But Moses is here in New York city, speaking at Harry Hill's Opera House.

The *Spiritual Scientist* we seldom see; its young editor, "they say," makes some stir, and has much to say about Spiritualism resting in the hands of mountebanks, charlatans, and ignoramuses. Well, it may be; but little children should get rid of the apron before they undertake to wear the mantle. Jesus always before Paul. It is not in good taste for the sapling to say to the sturdy old oak, "See how fast we saplings grow," lest the oak drop an acorn on the green thing, causing it to have a spinal curvature. Let us all have something to say before we tell it.

## Test Department.

Every statement in this department can be depended on as strictly true and without exaggeration. We must not only have the name of the medium through whom the test may be given, but we must have reliable proof of the truth of such statements.

## SPIRIT TEST.

BY P. W. S.

DEAR BROTHER: Enclosed find a test from our mother; it is but one of many in my experience.

In the Spring of 1870 I was living in a house in this city, in which I had lived for two years. I had no intention of moving, as I liked the place. One day some one from the Spirit world said to me, "You must move from this house; it will be best for you." But as I liked the place, and no other reason was given, I paid no attention to it.

About ten days after, it was said to me again, "You must move from here, for this place will be burned." I at once began house-hunting, giving my reasons why to many persons. Not finding a house that suited me, I gave up the hunt.

Two or three weeks passed away. On the morning of the 13th of June our angel mother awoke me at five o'clock, saying, "This house will soon be burned, you must leave it immediately. Go down on Eighth street, and you will find a house ready for you." By the way, this was a location that I preferred, and had looked in that direction a number of times.

I answered, "There is no house there."

Instantly she answered, "Yes, between L and M streets."

As soon as convenient, I went to the place, and there was a house just finished, with notice on the door, to let. I moved that day, it was Monday. On Friday a large hotel near where I had lived took fire, burning nearly a whole block, together with the house in which I had lived. Thus was I saved from loss and perhaps death, and yet people ask what good has Spiritualism done.

I have many such tests of spirit or angel care and watchfulness, some more marked than the one I have related.

Sacramento, Cal.

## COUNSEL FROM SPIRIT LIFE.

O Man! O Brother! lift thy feet high that ye may escape the snare laid for you. The last crowning effort of those opposed to our work through you, as we would guide and direct. The provocation is great, but shut your eyes that you may see not; stop your ears that ye hear not, and pass on thy way rejoicing; never turning to the right or left to throw even a pebble.

We have a greater work for you, but we cannot reach you to the extent we wish, until your own soul rises above all bitterness; then, and not till then, can our telegraphic dispatch fully reach your brain, proving to you that our work is the science of life.

Thou hast, as it seemeth to you, been drawn both ways; now strongly impressed to drop all else but this great mystery of life, then again

a stone thrown from the opposing force would cause you to halt, feeling, This must not pass, I must attend to this fling or taunt. Brother, that is just what your enemies want you to do. Be warned in time, Brother, and brace yourself; be positive, bullet and stone proof as to anything that may come upon you.

Continue the scientific train of thoughts given you, and we promise to bring you out of all this strife, ahead of all the offal thrown by your enemies. Could you only see, as we see, the efforts made to throw you off the track, you would not wonder at our efforts to warn you in season. Be warned in time. Your only course is to treat all as though you heard not or saw not, and in a few weeks your power will be fully known. Your enemies' weapons will rebound on themselves, and the old adage prove true, "Those living in glass houses should not throw stones." They may rebound and demolish their homes.

There is a mighty theme of progress nearing you to-day. Be prepared to receive it, as it will come in power, sweeping over all with one mighty effort; and those whose souls are reaching out, forgetting all else but truth, will be received, and many will be put to shame that they understood not and were not prepared to receive the light.

Thou art sorely tried, our brother, but once more take courage, and soon all will be well. Then you will see us face to face, and counsel with us, thy Brother Workers.

From the Band of Workers.

TO THE SPIRITUALIST AT WORK.

## THE TEST,

Means, to try by critical examination, or trial of standard, proof.

The test is our proof of life, of death, and life after the stroke called death. The following statements, test statements, took place, and are susceptible of proof. Given at seances held in the cities of New York and Brooklyn, during May, 1875.

No. 1. To Mr. J. K.: There is with you a woman, not your sister or daughter. She is young, and has been in Spirit life some time. She knew you when you were a young man, and commanded your esteem and respect. We then entered into a careful description of the spirit, after which the spirit took up the life lines or history of Mr. K., giving date of time, even to the day, month, and year; pointing out troubles, sickness, change, losses, enmities, and friendship; concluding with the statement to us that at one time this spirit woman expected to be his wife. We stated these things to Mr. K., who confirmed all of what we said in its relation to him.

No. 2. To Mrs. J. V. M.: There is here this evening, with you, the spirit of a man, fully describing him, giving age, etc. He calls you his sister, stating he is unlike you. Mrs. M. replied, "It is my brother, and everything you have said is correct."

No. 3. To a lady whose name we did not learn: There is with you a very beautiful Spiritual phenomena. First, There is a young girl, apparently about fifteen years old when she died; she is very fair, with light brown hair and hazel blue eyes. She lays in your lap a wreath of flowers, then they are lifted and laid upon your brow; over them she suspends a jewel, it is very beautiful. It consists first, of a crescent of burnished gold, at the points of this crescent hang pendant gems of precious stones in the form of flowers; they yield a soft, beautiful golden light. Between these gem flowers, and from the center of the crescent, hangs a diamond star, very brilliant. I hear her say, "Sister, long years ago I left the shores of time, and now greet you from my home divine. You, in the sear of life, ripening for the harvest, will, ere long, come up higher; then will we crown you our guest, and these flower gems indeed shall be yours. And now, darling, good night. Your sister who left the form long years ago." We then gave a careful word picture of her appearance at the time of her death.

The lady replied, "Long years ago I lost a beautiful girl sister, sixteen years old, and your word picture of her is in harmony with my memory. It is very beautiful."

No. 4. Pointing to a gentleman who sat full fifteen feet from us, we said: There comes to us from that man an unpleasant influence; it is unseen but closely felt. There is something wrong; what it is I don't know, and yet this is the feeling, first, as if I were hit in the back, thus (imitating the blow). I seem to be standing on the edge of something, then I am fall-

ing. I feel myself strike the water, I am sinking, struggling for life, I am drowning. And there is a man here influencing me, not seen, who was drowned, or killed and thrown into the water, one year ago, or thereabouts. What do you know about it?

"How do you fix dates?"

"By impression. I know it is so."

"Why do you say, 'I seem to be standing on the edge,' etc.?"

"Because it so seems to me."

"Well, sir, this is very remarkable, to say the least. I had a brother-in-law drowned one year ago to-night, in Flushing Bay. He went fishing with two men, and they reported that he fell overboard and was drowned; and what makes the matter look suspicious is the fact that my brother-in-law was a good swimmer, and that he was within fifteen feet of shoal water. We have no proof of foul play, but have suspicioned it. Does he give you anything else?"

"No; nothing."

No. 5. To a lady, Mrs. B.: There is with you a young man, fully and carefully describing him. He holds out to you his hand, and on the index finger of his left hand there is blood on the middle joint; the finger, hand, and arm are very much swollen, so much so that the coat sleeve and undergarment have to be ripped open in order to get them off of the arm. I see him fall; he lays prostrate and helpless for a long time. He is now a spirit, and stands by you, giving this incident. There are six lights with you, including this brother.

The lady answered, "I have six brothers in Spirit life, and the description of one would be a good description of all, they were so much alike. One of them long ago was bitten by a cat through the joint of the index finger of the left hand, which produced the inflamed and swollen arm Mr. W. has described. This compelled the cutting open the coat sleeve and the sleeves of the undergarments. He was laid up for months with this arm, and when it got well it left the finger crooked as described. He subsequently died, and this is the true story."

No. 6. To a lady: There is with you a child, a little girl; died at two years of age; would be sixteen if living to-day; fully describing her. What do you know of her?

"It was my niece, and as a child you have described her correctly."

Thus for two hours our seance lasted, we giving fully eighty statements, of which seventy-five were fully approved.

Is this the work of the Devil? If so, then let us have the work of God, reaching out into a higher and clearer logic and better testimony than any offered here.

"If a man die shall he live again?" asked the friends of Job. Let us reverse it, and ask the question, If a man live shall he ever die?

## MESSAGE FROM SPIRIT LIFE.

The time is near at hand when you shall reap the reward of your labor. Oh, our most worthy Brother, weighed in the scales of truth and justice, and not found wanting; tried as by fire thou hast been, and still unscorched; the time is now, and ever will be now, with thee, and thou shalt feel and know of a truth the power of the Most High was with thee in thy hour of trial, through which thou hast been upheld; thy feet hath not slipped as thou passed over the dark and slimy fields of slander and bitterness.

This power is thy strength, and God a very present help in times of trouble. You will ever keep within thee this strength, which shall be thy tower, thy fortress, against which no power of earth or hell can prevail.

My Brother, we come again to thee in truth, saying unto thee what shall cheer and give thee strength; though strong, yet while striving thou art weak and need vital action, which we bring thee from time to time, to cheer thy drooping spirit, borne down by burdens heavy. Thy burdens, though so heavy, are growing lighter, and will soon drop off thy shoulders so quietly that ye will wonder, Have I ever felt them?

Our promises made to thee in the past shall now be realized, and soon thou wilt see the renewal of thy labors so unmistakably that ye will say, How could I doubt my helpers?

Unto thee and thine shall be demonstrated such proof of spirit power to guide, direct, as well as to control the forces around thee, proving beyond a doubt that the Spirit world is near unto yours, and are bringing men and women into rapport with us, thus benefiting all. Your troubles and trials have served to

make this connection, thus enabling us to concentrate our powers and clearly demonstrate results.

We have constantly striven to lead and direct you to where you now are. It is true, we have followed you through briers, swamps, and many crooked places with our magnetic light, bearing with your perverseness; but through these trials thou hast grown strong, and wisdom gained through this bitter experience.

And now we ask, Will you work hand in hand with us, thus demonstrating the powers that are, and have been, and ever will be? The Spirit of Truth, working out the salvation of the human race. Accept, then, this great soul, though God is in everything and everywhere. From the Band of Progress.

Feb. 25, 1875.

The following Spiritual communication was written through the hand of a gentle and true woman, and forwarded to us by mail. It speaks for itself and is only another evidence of the watchful care over us on the part of the Spiritual world:

"Oh, puny man, why will ye not understand the powers that are, and have been, and ever will be. 'Why kick against the pricks,' understanding not the ways of life that we would fain open up to thee? The march of progress stay not. Place no stumbling block upon the broad highway.

"Each spoke in the wheel is needed for nature to faithfully perform her work. We ask thee to fall into the ranks, brother true and brave. We need thee, need thee, need thy positive mind to boldly march on to the battle front, smoothing down all rugged paths, and make straight the way that leads to life, opening up the minds of men to receive that which comes through thee to them.

"Work on, work on, and ever work! Turn not aside to throw a stone, causing any to fall, but rather give place. There is room enough for all in nature's broad domain, and each soul their place must be taught to fill.

"Brooks, streams, and rivers, all tend to make the mighty ocean, but neither questions the others' right to contribute their mite to help make up the great volume. Therefore, friends, one and all, let each do his duty now, and fault not one the other, who in his own field of thought is also right. United then, ye Spiritual workers, each with all, sending forth noble words, freighted with love, thus making up the universal whole.

VEDA.

Written Jan. 6, 1875.

## GRAND CAMP MEETING AT DUBUQUE, IOWA.

To Spiritualists and Progressionists:

The Spiritualists of Iowa, Illinois, and Wisconsin will hold one of the largest Camp Meetings ever held in the West, commencing on the 29th day of June, and continuing over the 4th of July, 1875, in a beautiful grove on the bluff, one-half mile from the business center of the city. In order to make this meeting one of the grandest successes of the age, it is necessary that all who are friendly to our cause should interest themselves in the matter earnestly, and by coming together on that occasion show the world that we prize the Truth as the angels have taught us, and the interest we feel in maintaining its principles.

We expect a grand jubilee and hope all the friends in these States and elsewhere, who can do so, will meet with us. We have held one such Camp Meeting in Iowa, and it was a grand success, and we expect this to rival that in numbers and interest. No pains will be spared by the committee in preparing the grounds and furnishing the facilities for comfort, pleasure, and intellectual enjoyment. We are to have first class speakers and test mediums on the occasion.

The railroads will carry passengers at one and one-fifth rates, some of them half fare. Certificates will be issued at the camp grounds for return. There will be a boarding house to supply visitors with food at reasonable rates. There will be a platform for dancing, music, etc.

Friends, let us meet on a fraternal and exalted plane asking more light on this all-important question; let us have a glorious time, long to be remembered as an honor to our cause, "a feast of reason and flow of soul." To this end, and for the triumph of so good a cause, let us meet and mutually work.

Yours for truth,

DR. S. P. SANFORD, Iowa City.  
W. CHANDLER, Dubuque,  
Managers.

## ANNIVERSARY MEETINGS.

The friends of Spiritualism and free thought will meet at Montgomery, Hillsdale Co., Michigan, June 12, 13, and 14, 1875.

And at Sturgis, St. Joe Co., Mich., June 18, 19, and 20, 1875.

Semi-Annual Meeting of State Convention of Michigan, June 26 and 27, at Kalamazoo.



## LIFE.

BY WARREN SUMNER BARLOW.

Life illumines the radiant dew-drop,  
Is the fragrance of a flower;  
Animates all forms of being,  
Is the essence of all power.

Mortal life, like tints of morning,  
Ere the sun makes glad the day,  
Will unfold in endless beauty,  
While the ages wend their way.

Oh thou glorious boon to mortals!  
May we walk thy paths of light,  
Learn to look above earth's shadows,  
To that life where all is bright.

## THE SILVER WEDDING.

1850—1875.

Mr. and Mrs. Henry J. Newton will celebrate their Silver Wedding, Saturday evening, May 8th, from 8 to 10 o'clock, 128 W. 43d st., without gifts.

HENRY J. NEWTON. MARY A. GATES.  
Over the above invitation the monogram, N G, printed in silver (as was also the card) on satin paper; a very beautiful specimen of art.

The spacious parlor of our friends was full to repletion, of happy men and women, old and young, on this joyous occasion. Everything was in admirable order; the company recherché; the entertainment all the soul could desire.

The bride and bridegroom were well and richly dressed, and yet not in extravagant and foolish display. On the left of the bride sat her aged mother, and near Mrs. Chase, sister of the bride. On the right of the bridegroom, his mother; both the ladies full of years, and crowned in joyous satisfaction on this occasion. Misses Florene and Mamie, daughters of the happy couple, were near their parents all the evening. The presentation of the guests was made by Mr. Chase, brother-in-law of Mrs. Newton, assisted by Hon. Mr. Smith.

Among the guests we noticed the Rev. O. B. Frothingham, Prof. S. B. Brittan, Mrs. Nellie Maynard, Mrs. Jewett, Mrs. Sayles, Drs. Ladd and lady, Newbrough and lady, Mrs. Dr. De Forest Hull, Mrs. Merwin, J. V. Mansfield, E. V. Wilson, and many others of note.

The music was good, and each piece selected expressly for the occasion. The greetings of the many guests were made in choice words expressing respect, regard, and esteem.

At 10 o'clock, the formal ceremonies closed with the singing of the following

## SILVER WEDDING SONG.

TO H. J. &amp; M. A. NEWTON.

Air—Auld Lang Syne.

Dear friends, we meet to celebrate  
The sacred, wedded love,  
Which, five and twenty years ago,  
Was kindled from above!  
It burned with purest, holiest flame,  
Until—life's dross dispelled—  
A silver-wedding-chain, unites  
The twain so fondly held.

'Tis five and twenty years ago  
Since first these bonds were wrought,  
And now, to grace its burnished links,  
Be choicest blessings brought!  
For five and twenty years are forged  
Into life's dual chain;  
And may the angels brighter hold  
The links which yet remain!

Oh! pure and true the faithful love,  
Which glows within the soul,  
And purer, truer, beam its rays,  
As future years unroll.  
While four young lives kindled by these,  
Light up the downward way,  
And so unto the Golden, grows  
The SILVER-WEDDING, day.

Sweetly rendered by Mrs. Farnsworth, Mrs. Cozenio, Miss Effie McCollom, and others, after which, remarks were made, as follows:

E. V. Wilson said: Friends, we are here to-night, a joyous company, in honor of the twenty-fifth anniversary of the nuptials of our friend, Henry J. Newton and Mary A. Gates, who, twenty-five years ago this day, in the spring-time of life, in the spring-time of the year 1850, gave each unto the other their troth, mutually pledging, each unto the other, to live for each other.

Twenty-five years have they kept these sacred vows of love and fidelity. True to themselves; true to their God; true to society and the family compact; faithful in every trust, they have walked down the valley of life, hand in hand, to the present time. And now, they are ripe in years, rich in the good things of this world, surrounded by true and trusted friends, blessed by children three, who make merry music for them in their declining years, while one, an angel, waits at the head of the Golden Stairs, to welcome them to the joyous Summer-Land.

Therefore, friends, it is meet that we should once again, in the spring-time of the year 1875, crown these our friends, the bride and bridegroom, anew with the silver crown, the fruit of five and twenty years of happy wedded life.

Thus, dear Mr. and Mrs. Newton, in joyous associations, amid music, song, and flowers, we crown you king and queen over loyal subjects in the home domain; the fruit of love, purer than silver. Welcome, then, to the golden future, the close of five and twenty years, May, 1900.

Most of us will have passed away: some may remain; then 1900 we will remember this happy time, and once again we will come together at the call of the happy pair, some at the foot, some at the head of the Golden Stairs, and unite again in singing the Golden Wedding song.

Prof. S. B. Brittan followed in a happy train of thought, complimenting the bride and bridegroom on the pleasant results of their five and twenty years of married life. Said Mr. B.:

"On crossing the threshold of this happy home, I said to myself, the sting of the serpent has never entered here; here love rules, and all that is beautiful and good are found; the fruit of the family compact. And to-night I feel that this alone is worth the living for; it is the Heaven of Earth."

More, much more, said Prof. B., but we have it not. Several ladies spoke words of cheer. Then followed the Wedding march to the dining room, where refreshments were partaken of, meet for a queen.

At 12 o'clock at night we parted, feeling that it was good to be there. The following Invocation was handed each guest:

## INVOCATION.

BY FANNIE O. HYZER.

The angels say that silver  
Is a symbol of the truth,  
That shineth in the splendor  
Of the soul's immortal youth;  
Hence I deem this glad occasion  
Weareth gracefully its name—  
'Tis, indeed, a "Silver Wedding,"  
That from Truth's high altar came.

When two youthful hearts, love-plighted,  
Through earth's trials, pains, and tears,  
Walk, in faith and works united,  
For full five and twenty years,  
We may well believe Love's pledges  
Have been loyally fulfill'd,  
And orange blossoms, fadeless,  
Have exhaustless sweets distilled.

And to-night unto your altar  
I my humble tribute bring—  
Would, amid love's flowers and fragrance,  
My heart's benediction fling,  
Asking God's divinest angels  
To inspire your souls to be  
One, by holiest attraction,  
Unto all eternity.

May your children call you blessed,  
And themselves be truly blest;  
Under God and purest angels  
In their love may you find rest;  
May the mortal strength and beauty  
You have yielded unto Time,  
Come to you again in blessing,  
Through your children's golden prime.

I would ask that youthful "Harry,"  
From his manhood's earliest stage  
To the most complete fruition  
Of his earth-life's ripest age,  
May combine the rarest virtues  
Of the mother and the sire—  
All their hopes for him fulfilling,  
Still resolved to soar the higher!

I would pray that ardent Flora,  
With her wealth of glowing life,  
When earth trials shall assail her  
May be victor in the strife;  
Moving outward into beauty  
From the centers of the soul,  
Like a pure, inspiring angel,  
Soaring calmly toward its goal.

May the darling, loving "Mamie,"  
With the lambent fire of thought  
In her brown eyes' tender softness,  
With such subtle magic caught,  
Drink from Heaven the inspiration  
Which shall give her to reveal  
The rare poetry within her,  
Which the earth-veil might conceal.

May your bridal bonds be strengthened  
Through each swiftly rolling year—  
Bringing in your "Golden Wedding"  
Through the portals of this sphere;  
May your mortal lives sweep calmly  
Down the gold and crimson west,  
While your blended souls ascending  
Enter their celestial rest!

For the Spiritualist at Work.

## REPLY No. 4.

BRO. CHURCH: As you refer to our unpublished correspondence, please allow me to refresh your memory. Our discussion was commenced by your asserting that matter, of itself, was lifeless, inactive, and only acted as acted upon by spirit. To this I took exception, and claimed that all was life in different conditions; that the elements represented in magnetism and electricity, heat and cold, was the source of life and all its phenomena, and have yet to see evidence to the contrary.

I asked the question, Why; if solids, fluids, and gas were convertible into each other? and do again, as your answer has not yet arrived. Why spirit is an exception to the rule? I was not aware that I had ever expressed a doubt on the double condition of life; but have always claimed that visible matter was a negative condition of life. If, as you say, mind is superior to matter, instead of being a function

or constituent of matter, please define the difference between the two. That there is an interior being, including mind and all that constitutes being, that controls organic forms, I have not doubted or disputed; but do claim that said internal becomes external on the positive side of the same circle, at so-called death, not to stop there eternally, but alternating from one circle to another, by the same laws that brought us from the lowest here.

You ask if mind can be measured, weighed, etc. If matter can be weighed, mind can, if a constituent of matter. In one condition everything can be weighed, in another the same thing is intangible to our gross senses. You ask me to take an agency and get aboard the boat on which you have embarked. I beg to be excused. The shores of time are strewn with the wrecks of just such crafts, unbalanced conditions, whether of boats, individuals, nations, or worlds, are invariably unhealthy, and consequently unsafe, ones.

I contend that each species constitute a circle, of which individuals are constituent parts; that spirit beings, whether men or mice, are on the positive side of the same circle from whence derived, and from that to the negative of a higher by conception, union. Higher members are combinations of and derived from lower ones, and the same law applies to all conditions of being, tangible to our senses. An exception to that rule, when found, will be gratefully received by Yours as ever,

J. TINNEY.

Westfield, N. Y., May 4, 1875.

For the Spiritualist at Work.

## A. O. GRIGSBY'S LETTER.

BLOOMINGTON, ILL., May 9, 1875.

E. V. WILSON, ESQ.—*Dear Brother:* You are entitled to my thanks for THE SPIRITUALIST AT WORK. Though not a subscriber, I presume that you have sent me every number since it started, yet, from the fact that I have been on the move most of the time, I have not received more than six or seven numbers. But this is no fault of yours, and I feel myself indebted to you for the subscription; so you may change the address from Bement, Illinois, to this office, and when the paper is received, I will remit.

Though not a Spiritualist, as I understand it, I am not opposed to Spiritualism, and admire its philosophy. Whether it is true or not true, that we have a continued existence, and can hold communion with the "loved ones gone before," I have met with no personal experience which forces a conviction, pro or con. Yet, be this as it may, I must nevertheless regard Spiritualism as one of the great, if not the greatest, reformatory agencies of the age. It has done more, perhaps, than all other causes combined, to liberalize thought by the pulverization of creeds.

I admire the general tone of your paper; I also read the *R.-P. Journal*, and while I cannot endorse its bitterness, and its proscriptive policy, yet I find much to admire in its columns. I regret that the friends of free thought should be so much inclined to follow the examples set by old theology, and tear each other to pieces. We cannot expect to agree in all things, and surely we are not so powerful and so well organized that we can afford to make war among ourselves, while a vigilant and unscrupulous foe is plotting our defeat and humiliation.

Free Religion is to-day the only hope of the poverty crushed and overworked masses. The Church, by its alliance with wealth and fashion, practically ignores the religious teachings of the meek and lowly carpenter of Nazareth, whom it falsely pretends to worship and adore. Its carpeted aisles and cushioned pews are for those whose religion consists in costly piles of brick and mortar, a profuse display of fashionable attire, and a marked absence of those virtues, simplicity of character and love for mankind, which has endeared the name of Jesus to the great mass of humanity. By this alliance with wealth and fashion, the Church effectually closes its doors, and absolutely excludes from its social circle, that large and continually increasing class of poorly paid, and hence ill-fed and worse-clothed, toilers, whom we meet upon every corner. To judge from the every-day deportment of our most influential church organizations of the present age, we must conclude that, had they lived in the days when Jesus was going to and fro, teaching the people, they would have been among those who cried out "Crucify him! Crucify him!" Or perhaps the more humane among

them might have counseled him to "abandon his fanaticism, join the Pharisees, refuse to humble himself by associating with poor fishermen, marry into a rich family, practice law, preach in the synagogues, seek popularity, accumulate money, and, by tricks of trade and high rates of interest, compel the toiling mass to pay tribute," and thus be enabled to live in luxurious idleness, be accounted respectable and finally go to Heaven in silver slippers.

Such is the spirit of the Church (anti-Christ) to-day. The influence of its press and its pulpit is exclusively in the interest of the time-honored wrongs and antiquated errors, under the control of which labor is robbed of three-fourths of its earnings, and the laborer doomed to poverty, and all the blighting influences of ignorance, vice, and crime, which follow in its train. The time is coming, nay more, it is near at hand, when the great mass of industrials will see this, and for self-preservation, will be compelled to rally under the banners of that mighty army of liberals, which is marshaling for the overthrow of oppression in all its forms, whether in Church, State, or business. Such is the horoscope of the future, as presented to the vision of one who lays no claim to prophetic inspiration.

And now, in conclusion, What is the duty of Free-thinkers, in Politics and Religion? What is the duty of Reformers? To promote dissensions and heart-burnings among friends? Or to seek to unite in solid phalanx natural allies, who are now widely separated under the malign influence of our crude, semi-barbarous, disjointed social, religious, and political laws and customs which govern society? Can we afford to waste our energies in sect-building? Surely, the time has fully come for advanced thinkers in the ranks of reform to take a broader view of the situation, and unite in vigorous and untiring effort for the mental and moral elevation of the oppressed of earth. To do this, we must not get upon the mountain top and invite them to come up and go with us. We must get down into the valley with them, point out the highway of escape from that thralldom which blunts the moral sensibilities and produces ignorance, vice, and crime, and mobilizing our forces, all march out together. When we have improved the physical condition of mankind, and rendered them susceptible of a higher culture, we will then have time for sect-building, without neglecting matters of far graver import.

Excuse this too long letter. "Out of the abundance of the heart, the," etc. Would be happy to hear from you.

A. O. GRIGSBY.

For the Spiritualist at Work.

## SIXTH LETTER.

MY DEAR PAPA: I want to have one more talk with you now, and then Uncle Hugh wants to say a few words, and even Aunt Sarah wonders if she cannot practice a little and learn to give a few thoughts in this way.

Natty calls this woman his Medy; he says he learned that name from an Indian spirit, who has had charge of her since she was a little speck, before she was able to walk, or see, or even breathe alone. And, Pa, there are so many Indian spirits near your earth, and they are so glad to learn even the ways and wisdom which you have acquired; it seems all so strange to them.

But Natty said his Medy was in trouble, and I told him I wanted to know all about it, because Ma told me that was one of the sad things I would meet on earth, and I was very much interested to know what trouble was, I had not seen any. So Natty tried to tell me about it, but it only looked very ridiculous to me; I cannot see anything sad about it yet. He says she wants money, and I say what is money? He says it is pieces of paper with particular pictures and names on it that make it worth a great deal; I say, a great deal of what? and he says, a great deal of money.

Now I say that is nonsense. I know what paper is; it is one of the very first things I learned about when Ma was teaching me to write; but I know, and anyone must know, that paper is worth more without anything on it, because then you can put anything on it that you wish. And as for calling it trouble, or pretending to be sad about it, because one has not certain pieces of paper, covered with certain marks and lines, why, I do not pretend to say I know as much as Natty about it, but I must say that, to a disinterested spectator, it looks like the weakest kind of folly, worse than children crying for toys.



Natty says I do not understand it; that those pieces of paper mean house and home, and bread to eat, and clothes to wear, comfort in the present hope for the future, peace of mind, by which we are the better able to control the physical frame, and all pure and noble and generous impressions that lift the weary spirit above the cares of earth, and give it time and power to express itself.

Oh, Pa, do those bits of paper mean so much? And how are they given such wonderful power? I cannot understand it; it is worse than magic. I must talk with Ma; I am afraid Natty does not know about it. Sometimes he tells me things which have two meanings, and when I do not know which is right, he laughs, and says he is fooling me, and that is the way they do on earth, and I must expect to be fooled if I am going to learn all about the earth. Well, I think he has been fooling me about this money stuff; I hope so, for I do not like to think any one object has so much power as he ascribes to this.

I am going to be with you all the time when you are journeying, and talking and thinking and learning. I do not want to be sad, but I cannot stop studying; so you will help me, and I shall learn to control other media soon, and I am sure we will have sunshine with all the clouds, and hope through all fears.

Your loving daughter, ARLAKEN.

May 5, 1871.

CHICAGO, May 23, 1875.

BRO. WILSON: I wish to speak a word of hearty commendation for our brother, Jesse Shepherd, the musical medium. He has given a number of seances at Mr. Crocker's, and at my office, to the great delight of those who were present. His singing is perfectly wonderful, especially in the higher notes, and his playing is exceedingly good. He has just returned from a six years' stay in Europe, where he sang to the best society in London, Paris, St. Petersburg, and other cities. Those who love good music will be abundantly repaid by attending his seances. DR. S. MAXWELL.

409 W. Randolph st.

### THE MARCH OF INTELLECT IN IRELAND.

A parent asked a priest his boy to bless, Who forthwith charged him "that he must confess."

"Well," said the boy, "suppose, sir, I am willing, What is your charge?" "To you 'tis but a shilling."

"Must all men pay? and all men make confession?" "Yes; every man of Catholic profession."

"And who do you confess to?" "Why, the Dean." "And does he charge you?" "Yes, a whole thirteen."

"And do the Deans confess?" "Yes, boy, they do; Confess to Bishops, and pay smartly, too."

"Do Bishops, sir, confess? If so, to whom?" "Why, they confess, and pay the Church of Rome."

"Well," quoth the boy, "all this is mighty odd! And does the Pope confess?" "O yes! to God."

"And does God charge the Pope?" "No," quoth the priest.

"God charges nothing." "Oh! then God is best; God can forgive, and He is always willing, To Him I will confess, and save my shilling."

—From an old Boston Investigator.

### SPIRITUALISTIC IDEA OF PRAYER.

When a single individual or combined number of persons, truly, honestly, and earnestly pray, or, in other words, desire, have aspirations for a thing (a high aspiration, that flows out of the spiritual brain), for any special object upon any other individual, upon whom they consecrate the power, their efforts are most assuredly felt. That is a law of Spiritual life. It is founded upon the natural laws of Psychology; is as much a part of God's method in the universe, as any other regular activity. There is nothing special or miraculous whatever in it, and yet it is one of the divinest truths. This law of prayer for special objects, having a foundation in natural law, should be used for all legitimate, truthful, charitable, and beautiful purposes. But it can be used for wicked and diabolical purposes, though it is employed in this way by only a very small portion of persons. You should bend in this way all the sympathetic energies of your souls to making the world better, to lifting human souls out of their wrong, to draw them from the paths that must bring them ultimately into sorrow and suffering. This is the beautiful, God-like use of prayer.

Q. If these ladies should retire to their closets, and pray in secret, could it have any effect upon the rumrunner?

A. It would not have that immediate effect that it does by their presence, because all psychological activities take place most forcibly when persons are near together. If they should each and all, pray simultaneously for his conversion, it would affect him, yet not sufficiently, perhaps, to produce any marked change in his life; yet it would reach and affect his spiritual state. Their coming together, however, and coming closely into his presence, bringing him into connection with them through these prayers, is the most effective method as every psychological operator knows.

### SILENCE.

BY E. V. WILSON.

Forty years ago, I heard in school the order "silence," and with the order came the blow, which left the marks of three fingers on my cheek. The blow, a proper companion of "silence," and born of the same parents, tyranny and despotism. Silence is the order of the day in every prison of the age, hence there is no reform or improvement in the present systems of punishing offenses against society. Silence reigns supreme in the grave. No thought there. All is still. "There was silence in heaven," if so, then heaven was not, for silence is death; there is no after-condition where silence exists. Where silence rules, there ignorance dwells. Show me a silent man or woman, and I will show you an ignorant one. It is true that Mr. Carlyle, in his late inaugural address as Rector of the University of Edinburgh, inculcated silence. This must have been very entertaining! Mr. Carlyle on silence! There is no man living that has said or written for the last thirty years, as much as Mr. Carlyle, and yet this Scottish lion, in words that roll over the world in thunder tones for all time, said to the young men of the University of Edinburgh, be silent; or language equivalent thereto.

Now what are written thoughts but words spoken by steam in thunder? Mr. Carlyle, at his inaugural, spoke to a few students and their friends. Mr. Carlyle's pen speaks to millions. Is this silence?

Silence is ignorance. Free speech inculcates wisdom and knowledge; better a bad speech than silent. The United States is a great nation, through free speech. For four years we have waded through a sea of blood, to give the slave speech, free speech—to break the silence of slavery. Silence rules in Africa, and what has Africa done for civilization. Bismarck sits upon the safety-valve of free speech and bids Prussia be silent. Will Prussia obey? We shall see.

Silence rules in Africa, Prussia, Austria, and the grave. And there is no free speech, no free press, no free men, no life there. Death and silence walk hand in hand, and trample under foot thought and speech, for all is silence. Silence undertook to rule Americans five years ago; but free speech, the pen, and a free press joined affinity with the sword, and bade silence speak.

And silence was at an end in the United States of America forever.

Let us speak, write and print, and thunder away at the gates of darkness, until the castle of silence is stormed. Then shall freedom and free speech exist everywhere.

June 3, 1866.

The above was written for the *R.-P. Journal*, and is the fourth of a series of selections from "the nauseating articles" published in that paper, from our pen. There are others we shall reproduce from time to time.

### A SUNDAY-SCHOOL TEACHER'S CRIME.

ST. PAUL, Minn., Dec. 10.—The details of one of the most fiendish crimes ever perpetrated in this city have just come to light. The brute, whose true character is thus exposed, is named Fred. Hilker, a German; married, and the father of one child. He is a carpenter by trade, and twenty-six years of age. He is also a member of the German Lutheran church, in which he took a leading position, and was a teacher of a class in the Sunday-school, having in the class a number of young girls, ranging from nine to fifteen years. Yesterday, one of his scholars, a girl of twelve years, was taken sick. At first she would not tell the cause of her sickness; but, after enduring great pain, and under the importunities of her mother, she confessed that Hilker had taken liberties with her person. She also furnished the names of five others of her class, who had been similarly treated by the brute. The terrible disclosure soon spread among the fathers of the victims of the fiend's lust, the father of one of whom promptly made complaint, and Hilker was arrested and lodged in jail. This morning he made a full confession of his terrible crime, and applied for a lawyer to defend him. He was remanded to jail. The confession names six victims—one of 9 years old, two of 10, one of 12, and one of 15.

### THOUGHT FACTS FOR THE CONSIDERATION OF DR. TALMAGE.

What shall be the punishment of this man? and what the moral standard of religious government in Hilker's church? How was it that this man could carry on this terrible outrage with the girls of his Sabbath-school class, and they not inform their parents? Do these girls who knew of each other's shame, fear home rule, that they did not at once inform their parents of the outrage committed on their persons? There is something wrong, or "rotten in Denmark."

Not long ago a teacher and preacher in Iowa was found out in just such a crime. And a few years ago Appleton, Wis., had a meek disciple of the same stamp. And then one was found in Ohio. And next is this brute—nay, that is not the word, "fiend" is better—comes forward in Minnesota. And all of these Free-lusters are Christians; not a Spiritualist in the lot.

Glendening of Jersey City, Dr. Fisk of Grand Rapids, Mich., Mr. Rev. Marsh of Alaska, Mich., and suspicions rest on one Ross. And so it is all over the land. Has Christianity any controlling influence over these men, women, and girls? What a hue and cry there would be raised if these lechers had been Spiritualists!

We hold that no Spiritualist who understand the law of their own being, and who recognize the fact that there is no such thing as forgiveness, could do these things. And only those who have a Savior, and believe that confession and repentance will be accepted as an offset for crime, will do these things.

Spiritualism has no such record, and we are glad of it.

Under the new law in Wisconsin, every woman of the age of twenty-one years and upwards, residing in the district within which the duties of the office are to be performed, is eligible to the following offices: Directors, collector and clerk of school districts, directory and secretary of town board, under the township system of school government, member of a board of education in cities, and county superintendent of schools.

A singular plant is found in Peru and New Granada, called the Ink Plant, from the fact that its juice makes an indelible ink. It is said that during the Spanish administration of New Granada, a number of written documents destined for Spain, were sent in a vessel around Cape Horn. The voyage was very stormy, and the documents became wet with salt water. Those written with common ink were rendered illegible, whereas those written with the juice of this plant remained unaltered.

### OUR ADVERTISING TERMS.

To all whom it may concern: WHEREAS, our paper, THE SPIRITUALIST AT WORK, now has over seventeen hundred subscribers, and increasing at the rate of one hundred and fifty each month, through our own personal efforts; THEREFORE, we now inform our friends that only two columns of our paper, on the seventh, page, will be open for advertisements, at the rate of 10 cents per line for the first insertion, and 8 cents for each subsequent insertion under thirteen numbers, for advertisements containing ten lines and over. For all advertisements under ten lines, 15 cents a line for first insertion, and 10 cents a line for each subsequent insertion, payment invariably in advance. All matter for advertising must be directed to Hazlitt & Reed, 172 and 174 Clark Street, Chicago. No notice will be taken of advertisements not accompanied with the money.

### THE APPROACHING CONFLICT.

BY JOHN WILLCOX.

We have on hand a number of books of the above title, covers damaged by smoke and water, reading matter in good condition, which we will send, postage paid, on receipt of Fifty cents; original price, \$1.50.

HAZLITT & REED,

172 & 174 Clark st., Chicago, Ill.

### THE FOUR BEASTS.

BY W. MONTAGUE CONNELLY.

A Book that is invaluable to Spiritualists.

It contains a clear presentation of the Philosophy and Religion of the coming age. It fixes definitely the Bible prediction of the time of the end and its mode.

It demonstrates, clearly, positively, and irrefutably, by Bible texts and known facts, that Orthodox Protestants and Romanists are all alike followers of Antichrist to whom only scores of predicted marks can apply.

It will so commend itself to every attentive reader that even though all its conclusions may not be accepted, they will not be considered improbable, and it will be regarded as the most important book of the 19th Century.

Price per copy, in paper cover, \$1.00; cloth, \$1.25. Sold only by W. MONTAGUE CONNELLY,

Or his special agents, Baltimore, Md. The Four Beasts will be sent promptly by mail, on receipt of cash or postal order, with the name and address of the party sending for the book.

"THE CLERGY A SOURCE OF DANGER

TO THE

### AMERICAN REPUBLIC."

Third Edition now ready! 331 Pages.

This book reveals the nature of Christianity—its Dangerous Tendencies—its Antagonism to our Democratic Institutions. Nicely bound. Post-paid, \$1.50. Parlor edition, full gilt, beautiful side title, \$2.

"Was Jesus Christ a Democrat?"

Being a Discussion between Prof. S. B. Brittan and W. F. Jamieson. Intensely interesting; 60 pages; post-paid, 25 cents.

"Ought Christians to Debate?"

The Bible Argument. A lecture by W. F. Jamieson, in Parker Fraternity Hall, Boston. Post-paid, 10c.

"Origin and Progress of God-in-the-Constitution."

Post-paid, 10 cts. Address all orders to the author and publisher,

W. F. JAMIESON,

No. 9 Montgomery Place, Boston, Mass.

HERMAN SNOW,

DEALER IN

Spiritualist, Liberal and Reform

### BOOKS AND PAPERS

No. 319 KEARNY STREET,

Up Stairs, West Side. SAN FRANCISCO, CAL.

Agency for the *Banner of Light, Spiritualist at Work*, and other Liberal and Reform Papers. 14tf

### COMMON SENSE.

A Spiritual Paper for the Pacific Coast.

A Sixteen-page Weekly Journal, devoted to the Phenomena and Philosophy of Spiritualism, Social Reform, Woman Suffrage, etc. COMMON SENSE is the only Free Thought Journal west of the Rocky Mountains. COMMON SENSE has an excellent Corps of Contributors. COMMON SENSE contains Reports of Radical Lectures and Discussions. COMMON SENSE is filled, mainly, with original matter, but gives accounts, in a condensed form, of the most interesting Spiritual Phenomena of the World. COMMON SENSE has now reached its 33d number, and is rapidly growing in interest and influence.

Send for a specimen copy of COMMON SENSE—Only Three Dollars per annum. Specimens sent free.

Address COMMON SENSE,

236 Montgomery Street, San Francisco, Cal

### MEDIUMS AND LECTURERS.

MRS. DR. CLEVELAND,

Eclectic and Magnetic Physician. Spiritualists visiting Chicago will find a pleasant home at her house, 237 W. Madison st., on reasonable terms.

G. W. BALCOM,

Clairvoyant and Magnetic Physician. Will answer calls at a distance. Terms \$2 per treatment. Malta, Illinois.

A. Y. ROSENBERRY,

Clairvoyant and Magnetic Physician. Will answer calls at a distance. Terms \$2 per treatment. Waterloo, DeKalb Co., Indiana.

MRS. M. E. WEEKS,

Medium. 456 West Van Buren st.

MRS. N. L. FAY,

Developing Medium and Physician, 536 West Madison street.

MRS. L. A. CROCKER,

Business and Test Medium, 383 W. Randolph street, Chicago, Ill. Office hours from 9 to 12, and 1 to 5 P. M.

SAMUEL MAXWELL, M. D.,

409 West Randolph st., (near Elizabeth,) Chicago, Ill. Office hours, 8 to 10 A. M., 2 to 5 P. M.

MRS. E. PARREY,

Physical Medium, 51 Blue Island Avenue, Chicago.

MRS. DEWOLF,

Business, Clairvoyant and Test Medium, 415 West Van Buren street, Chicago, Ill.

MRS. MARY PARKHURST,

24 Sophia street, Rochester, N. Y. Clairvoyant and Magnetic Physician. Claims that her powers are unsurpassed; has had a large and very successful practice with both chronic and acute diseases. Will make examination by lock of hair.

J. V. MANSFIELD.

Test Medium, answers sealed letters, at 361 Sixth avenue, New York. Terms, \$5 and 4 three-cent postage stamps. Register your letters.

WILLIAM HICKS,

Clairvoyant and Magnetic Physician, Rockford, Kent Co., Mich., will attend to all Acute and Chronic Diseases. Female complaints successfully and confidentially treated. Patients entertained at my home, if required.

Examination by letter or lock of hair, \$1; with prescription, \$2. All other charges as reasonable as times will admit. gtf

Mrs. REBECCA MESSENGER,

104 Spring street, Aurora, Kane Co., Ill., (box 1071), Clairvoyant. Diagnosis of Disease, \$1; with prescription, \$1.50; Reading Destiny, 1 hour \$1; by letter, \$1.50. Send age, sex, and money, to insure notice.

DR. C. D. GRIMES, STURGIS, MICH.,

Holds himself in readiness to speak to public assemblies of Spiritualists and Progressives, within reasonable distance. With each Lecture will be delivered an Original Poem.

Terms moderate. Address, DR. C. D. GRIMES, Box 452, Sturgis, Michigan.

DR. HARRY SLADE,

The reliable and wonderful Test Medium, for several phases of Physical Phenomena; among which are the following, viz., Writing without contact, Playing on Musical Instruments, Moving of Ponderable Matter, Materialization of Spirit forms. No. 18 East 21st street, New York city.

### PSYCHOMETRY.

Power has been given me to delineate character, to describe the mental and spiritual capacities of persons and sometimes to indicate their future, and their best locations for health, harmony and business. Persons desiring aid of this sort will please send me their handwriting, state age and sex, and enclose \$2.

JOHN M. SPEAR,

2210 Mt. Vernon st., Philadelphia, Pa.

### SOUL READING.

DR. J. C. PHILLIPS, OF OMO, WIS.,

The distinguished Psychometrist, Clairvoyant and Magnetic Physician, examines by lock of hair, autograph or photograph; gives advice in regard to business. Those contemplating marriage, and the inharmonious, will do well to consult the Dr., giving age and sex. Brief delineations, \$2; full delineations, with prescription, \$3. Medicine sent by express, if desired.

"I find no greater pleasure than recommending to the public a modest, honest healer. J. O. BARRETT."

"Dr. J. C. Phillips, as a Magnetic Physician, is meeting with good success. E. V. WILSON."

"The best Delineator of Character and Describer of Disease I ever knew. W. F. JAMIESON."

DR. J. C. PHILLIPS, Omo, Wis.

### HISTORIC ART.

### THE DAWNING LIGHT.

This beautiful and impressive picture, representing the "Birthplace of Modern Spiritualism," in Hydesville, N. Y., was carefully and correctly drawn and painted by our eminent American artist, Joseph John.

### RETAIL PRICES:

The Steel Engraving,.....\$1 50

Proof Impressions from first thousand,.....2 00

A Large Circular containing a map of Hydesville, and diagram of that humble temple, is furnished free with each Engraving.

Cash in amounts of Two Dollars or under, can be mailed in the ordinary way, and over that in Registered Letter, Post Office Order, Draft, or Express—all at our risk. All pictures at retail sent postage free, and warranted safely through.

Our works are not "cheap" in quality, hence not "low" in price. None of our other works of art will be photographed.

Copyright forbids others from copying our works.

R. H. CURRAN & CO., Publishers,

28 School St., Boston, Mass.

For sale at the Home of FARMER MARY, Lombard, Dupage Co., Ill.

### HENDRICK INSTITUTE,

No. 25 West 26th Street, New York.

### FRENCH, GERMAN AND ENGLISH

### BOARDING AND DAY SCHOOL

### FOR YOUNG LADIES AND

### DELICATE CHILDREN.

The course of instruction is extensive and thorough. "Health is the basis of power," therefore our purpose to unite the highest educational advantages with physical culture, and while making thorough scholars to also make strong, healthy women.

The Health and Sanitary Departments are in charge of an able and experienced lady professor of Hygiene and Physiology, who will make every effort to promote and preserve the health of each pupil.

The delicate and enfeebled will receive her especial care and skilled attention. By our mode of instruction and treatment the weak and delicate are restored to health and strength. School opens Sept. 21, 1874.

SARAH L. HENDRICK, Prop.



## Living Department.

In this Department everything pertaining to the advancement and elevation of woman shall have a place, and our children also; who are to be the men and women of the future. What they will be, depends upon what we now teach them.

BY M. EMERSON WILSON.

Letters and communications for this department must be addressed to *M. Emerson Wilson, Lombard, Illinois*. Mothers, sisters, friends, one and all, send us *living truths*, life experiences of your own souls, and let us live our real selves, our inner life, and seem and be to each other what we really are.

For the Spiritualist at Work.

### MOODS.

BY MRS. L. E. BAILEY.

Somewhere I've read in page of book,  
That we should ever only look  
Upon the "sunny side" of life,  
Forgetting ill and worldly strife;  
That if we write, our thoughts should be  
As rippling rills of melody,  
Or happy strains so often heard  
Like gushing notes of joyous bird.  
Yet, never plaintive, sad refrain  
Should echo forth the silvery strain,  
Though disappointment's keenest dart  
May pierce anew some broken heart,  
With secret sorrow, ily borne—  
But over all a mask be worn:  
Stifling, unheard, the spirit's cry,  
While blighted hopes in ashes lie.

And yet methinks glad songs and gay,  
Though they may cheer the live-long day,  
And lighten many a lonely hour  
By thrilling magic of their power—  
Would lose the charm they sweetly bring,  
If only happy hearts could sing.  
If not with variations wrought,  
The art of music would be lost,  
Nor please the soul attuned to hear  
The grandest theme of list'ning ear.

'Tis Nature's never-changing plan  
To smile and frown, like unto man;  
Yet who would doubt the wise decree?  
Earth's greatest loneliness can see,  
Is thus unfolded to our view,  
Though oft the storm-kings rage through—  
And fleecy clouds grow dark as night—  
The thunders roar with wild affright,  
Or rain in ceaseless torrents fall—  
A blessing comes with one and all;  
For soon the genial sun will shine,  
A "bow of promise" all divine,  
Glistens athwart the gloomy sky  
As Nature ceases then her cry.

So let each heart in various mood  
Swell forth its song, 'twill result in good;  
Thus souls are reached in many ways,  
As sympathy its need displays.  
Tears often bring a sweet relief  
To hearts long bowed in silent grief;  
So let all minds pour forth the lay  
Which suits their fancy best, alway.  
Battle Creek, Mich.

### THE TRIUMPH OF WOMANHOOD.

It must be acknowledged that, so far, woman has had to bear the hardest and saddest burdens of humanity. The pain, the anguish, the silent suffering, the patient toil, have been preeminently hers. Through all the ages the motherhood of the race has been in travail. Its joys have been mingled with more manifold sorrows. Man has gone forth in triumph; he has gathered of the precious things of the earth, and enjoyed them in free and easy mastery.

Even to-day it is the woman who must take care of the baby, who must do most of the drudgery of life, who must perform the menial offices. These are beneath the grace and dignity of man. He was made for nobler employment. Why should he ever strive to soothe a crying child? It is not his business.

Is this always to be so? If any one is to be a drudge, must that one always be a woman? I think not. When woman is fully recognized as the equal of man, then man will be ready to take his share of the burdens. He will not worship woman and expect her to be a slave at the same time. He will be willing to assist in the work that woman has been doing for centuries. He will not think it degrading to hold a sick baby in his arms. He will help woman as kindly and tenderly as she helps him. All work will then be glorified, and what is necessary to be done will be considered a noble service.

The triumph of womanhood does not mean the vacuity of our homes; it means their enrichment. It does not mean the desertion of our children; but a more complete and beautiful care for them. It does not mean that love shall be dissipated; but concentrated in a diviner union. It means that woman shall unfold her best capacities, not in lonely independence, but in the golden atmosphere of mutual help and trust and assistance.

It means that woman's genius shall have full development, that the law of her being shall be fully obeyed, that she shall have a chance to catch the nobler meanings of the universe, that her work shall sometimes be done, so that she can think and dream in the sunset's glow, and not have some dreadful drudgery still to do, perhaps continuing far into the night. It means

that she shall have a large margin to her life, of poetry and beauty, that books and pictures and sweet inspirations shall be in her humblest home.

The triumph of womanhood means that her weakness shall become strength, that her motherhood shall become a glory, that it shall not crush her to narrow toils, but lift her into amplest opportunities. It means that man shall be as tender as woman, and woman as self-centered as man, doing her duties with exultation, and not with melancholy depression as if there were no hope in this life or in any other. It means that she shall tread with free and bounding footsteps all the heights of man's endeavor, that nothing shall be considered too great for woman, as no duty shall be considered too menial for man.—*Woman's Journal*.

For the Spiritualist at Work.

### BELIEVE IN YOURSELF.

Men and women are the aggregation of atomic particles, from the infinitesimal up to the grand culmination of the human, consequently are the centers of mighty and glorious possibilities, to be attained by slow growth and experience.

What though trials come, and well nigh weigh us down, shall we shirk them, or pray that the bitter cup may be removed? Or shall we, like sensible, reasoning men and women, look the trial squarely in the face, measure our strength, and drain the cup for ourselves, knowing that unfoldment only comes through tribulation, and begets decision and individuality, without which success in life cannot be attained.

If we would scale great heights, we must cultivate concentration of purpose, endurance, and that kind of heroic patience which holds out to the end, making circumstances subservient to our needs. We must grasp every thought-wave which tends to awaken and enlarge our consciousness; we must reach into nature's arena for the keys with which to unlock her secret chambers; we must fathom her depth, explore her laws, and catching the rays and waves of light, blending them with our own stream of intellect, then shall we become self-poised, a power in and of ourselves, able to solve life's problems, and read aright the beautiful truths inscribed upon the broad, historic pages of grand old nature. If we would pluck and eat the ripe fruit from the tree of knowledge, we must believe in ourselves; believe in the interior power of our own possibilities; we must wrestle, work, endure, and win, by bending circumstances to our will power, thereby becoming *centerstances*, around which circumstances may revolve.

We read of persons who, when imperiling events are about to take place, resort to prayer that God may avert the calamity, be it what it may; but when did God ever infringe upon laws governing himself as well as man, to answer prayer? We answer, never! When we understand the laws governing spirit and matter, we shall become thoroughly convinced that, when we pray to God or Jesus for assistance in time of trouble, we are spending our time uselessly; we shall find that the prayers of the earnest brain and willing hands avail much, and that a true knowledge of our worth and possibilities, will achieve a grand success in all departments of life, and advance us in the scale of progression, so that we may grow strong and majestic, not only for this life but for that to which we are fast hastening, where, with vision unclouded by material sense, we may see our own spirit's omnipotence.

MARY M. D. SHERMAN.

Adrian, Mich., May 23.

### WHITELAW REID ON WOMAN'S WORK.

It has been my good fortune for six or eight years, in this city, to be able to give employment to a number of women; and to pay for their work precisely what it seemed to be worth, without reference to the sex of the worker. That, after all, seems to be the true basis for any successful efforts you may make to help working-women. First of all—justice! After that, there will be far less need for charity; and what does prove to be wanted may generally take that better form of merely helping the needy to way to help themselves. I know that this question of wages is not without its embarrassments, and that frequently where women claim even pay with men in the same work, they are claiming what they do not earn, and what employers cannot give without loss. But this does not affect the general principle. When their work is clearly and in all respects equally valuable, it is entitled to equal reward. When you refuse that, you are undermining the very foundation for any honest effort by women to earn their own living. If they are to start fairly to support themselves, you must not begin by breaking down their self-respect, and outraging their sense of right.

You do both, if you pay them less for the same work equally well done, for the sole reason that they are women and not men. To-day, through the whole range of woman's employments, but especially in the industries wherein they come in competition with men, there is a constant complaint that working-women rarely become much more than apprentices, that they do not learn their trade, that they are not generally good, trustworthy, efficient operatives, that they are not so attentive or industrious or persistent as working-men. How can they work with the spirit and zeal men show, if they are to be met on pay-day by an unjust and intrinsically mean discrimination? How can they nerve themselves to the thorough mastery of the handicraft or art, when thoroughness brings no reward? I am urging no sentimental plea. It is not a question of chivalry, but of justice. I do not ask for fair pay for women because they are women, but because they earn it. Wherever they do not earn, by all means refuse to give it. I only ask that, when they do earn as much as their brother-laborers, they shall be paid as much, and that they shall have from the outset the stimulus of knowing that equal work will always bring equal pay.—*Whitelaw Reid at Woman's Industrial Meeting*.

### CORRESPONDENCE.

Mrs. W. A. Lane, Lainsburg, Mich.: Yours received, and will forward to-day to E. V., who will attend to the call.

Mrs. Elizabeth Platt, Coopersville, Mich., writes us words of cheer and encouragement, and sends postage for her paper. Accept thanks.

Mrs. R. M., Aurora, Ill.: Yours received and forwarded.

Mrs. M. W. C. writes us from Bonaparte, Iowa: "Papers received, and must say, I am well pleased, and expect to be a permanent subscriber, and will do all I can to aid in its circulation, as I consider THE SPIRITUALIST AT WORK the very thing needed to mend the break made in the Spiritual ranks through the course pursued by the *R.-P. Journal* the past two years. Being personally acquainted with E. V. Wilson, Warren Chase, and others, it would take more than two years' battering at such characters to shake my confidence in them. Several years ago Mr. Wilson lectured in Bonaparte, gave good satisfaction generally, both as a lecturer and a gentleman; myself and all the friends here sympathize with him, none believing the charges brought against him; while the *R.-P. Journal* was crying egotist so loudly, we looked clear beyond E. V. to the place from whence came the cry, to see the egotist. 'Tis the fire that tries the metal and purges from dross; E. V. will come out only the purer from having passed through it."

Mr. A. J. P., Indianapolis, Ind., writes, May 5: "Enclosed find two dollars, for which please send me THE SPIRITUALIST AT WORK from the commencement. I am, and have been, taking the *Religio*, and I get to hear one side of the story; now I want *thy* paper so as to learn the other side, when, after hearing both sides, I may be enabled to come at the truth."

Mrs. M. S., Adrian, Mich., also writes words of cheer, saying: "I think E. V. has taken upon himself a great responsibility, trying to sustain a paper in these uncertain times, and with so many odds against him; but I feel he *must* succeed. Such a paper is needed, and E. V. W. is brave enough to stand up in his strength and power, backed by his spirit friends, and fight the good fight, and win golden opinions from those who are seeking the truth aright. His wonderful readings are convincing, and carry with them a potent power. Now, Sister, be brave and strong in your work for humanity; lay up for yourself a rich treasure in Soul-land, the interest of which shall bless you, while the principal shall bless untold millions, who shall come to you for succor, sympathy, and love."

Mrs. A. L. C., Chicago, Ill., donates price of subscription for THE SPIRITUALIST AT WORK to be sent to a worthy friend in Kansas, whose case we laid before her. A kind act brings its own reward.

M. E. W.

Lombard, Ill.

WORTH KNOWING.—It is worth knowing, that if one volume of castor oil be dissolved in two or three volumes of spirits of wine, it will render paper transparent, and the spirit rapidly evaporating, the paper in a few minutes becomes fit for use. A drawing in pencil or in India ink can thus be made, and if the paper is placed in spirits of wine the oil is dissolved out, restoring the paper to its original condition. This is the discovery of Herr Fuscher.

Subscribe for THE SPIRITUALIST AT WORK, the best Spiritual paper in the world, of its size. Come, help sustain it.

### A SCIENTIST'S EXPERIENCE WITH TOBACCO.

—A distinguished French savant, the Abbe Moigno, contributes to the discussion of the tobacco question some interesting observations on the influence of the weed upon his own mental powers. For many years he had been addicted to the habit of snuff-taking, though conscious of injurious results flowing from the practice. He renounced it again and again, but a relapse always followed. In 1861, his daily allowance of snuff was over twenty grammes, and he observed a rapid decay of the faculty of memory. He had learned some fifteen hundred root words in each of several languages, but found these gradually dropping out of his mind, so as to necessitate frequent recurrence to dictionaries. At last he summoned resolution to break finally with the use of tobacco in any form, and after six years of abstinence, writes as follows:

It was for us the commencement of a veritable resurrection of health, mind, and memory; our ideas have become vivid, our work easier, our pen quicker, and we have seen gradually return that army of words which had run away. Our memory, in a word, has recovered all its riches, all its sensibility. That tobacco, especially in the form of snuff, is a personal enemy of memory, which it has destroyed, little by little, and sometimes very promptly, cannot be doubted. Many persons with whom we are acquainted—M. Dubrunfant, the celebrated chemist, for example—have run the same dangers, and escaped them in the same fashion, by renouncing tobacco, which, we do not hesitate to say, harms the greatest part of those who employ it.

A WONDERFUL FLOWER.—One of the most exquisite wonders of the sea is the opellet, a flower resembling very much the German china aster. It has the appearance of a large double aster, with a quantity of petals of a light green color, glossy as silk, each petal tipped with rose-color. These lovely petals are never still, but wave about in the water, while the flower clings to the rock. So innocent and lovely-looking, no one could suspect it of eating anything; certainly, if it did, only a bit of rainbow or a drop of dew. But those beautiful and waving petals have other and more material work to do—to provide food for a large mouth, which is cunningly hid deep down among them. They do their duty famously; for, as soon as a silly little fish comes in contact with those rosy tips, he is struck with a poison fatal and quick as lightning. He dies instantly, and the beautiful arms wrap themselves about him and drag him into the greedy mouth. Then those lovely petals unclose and float innocently on the water, just like our water lily. This flower was long ago talked of, but its existence doubted until the last century. Now the opellet is known to be a thing that really exists.

WATER AS A PLANT-NOURISHER.—An experiment of considerable importance in botany has recently been conducted in England. Some plants of the watermelon, after their first germination from the seed, have been sustained wholly on water, in which their roots were immersed, and have in this condition produced fruit of the finest quality. Very few plants can obtain sufficient nourishment from water alone to enable them to carry on the complete process of blossoming and fruiting. The hyacinth which is made to flower in water, has been first brought to maturity by a growth of several years in the soil, and has stored in its bulb sufficient food for the maintenance of its foliage and flowers for an entire season. The water in which it apparently thrives seems to act only as a solvent of this food, for it fails to furnish the material with which the hyacinth can stock its bulb for a succeeding year's subsistence. Hence, after the plant has once blossomed in water it is either thrown away or set in the ground, or allowed several years to recover its spent forces. In the case of the watermelon cited above, there was, however, no previous preparation of food, and its entire nourishment, throughout vegetation, was derived from the water.

LIGHT AND ELECTRICITY.—Attempts have been made to combine the wave theory of light and electricity, by supposing that the vibrations of the ether which produce the phenomena of electricity are longitudinal, resembling those of sound, while the phenomena of light are produced by transverse vibrations of the same medium. Another theory, which has found many believers, is that electricity consists of fluids, and that a body is electrified positively or negatively, according as one or the other is in excess; a theory quite in contradiction with that which assumes the existence of a single fluid, upon the excess or deficiency of which the phenomena depend. Now, the theory has been advanced by Prof. Edlund of Sweden, that this single fluid is the ether by whose vibrations light is produced—a body being charged positively when it contains an excess of ether, and negatively when the ether is deficient.

### EVERGREEN COTTAGE.

Three miles south of Lombard, Home of Milo and Isa Wilson Porter, who will now give notice of Circles for Spiritual Phenomena of various Phases through Isa, which they will hold Tuesday of each week till further notice. Friends from a distance wishing to make special arrangements for sittings, can do so by addressing, Milo Porter, Lombard, DuPage Co., Ill.

Earnest seekers for truth, avail yourselves of this opportunity to investigate; and especially do we call your attention to Isa's Spiritual power of singing and speaking in different languages, and trust that those who can test this power will do so; as truth is what we are all seeking for.